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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, DECEMBER 12, 1840. NO. 1054.---VOL. XIX.—NO. 50.

RELIGIOUS MISCELLANY.

For the Register and Observer.

CAUSE OF PEACE.
TO MINISTERS OF THE GOSPEL.

The friends of peace hope to abolish war by changing the public sentiment on which it rests; and for the production of such a change, we rely mainly on the co-operation of Christian ministers in rightly applying the gospel as the only effectual antidote to this or any other moral evil. Our society proposed, several years ago, that there should be, on or near, the 25th of December in each year, a concert of preaching, prayer and contribution in behalf of this cause. The proposal met with very general acceptance; ecclesiastical bodies, representing the principal denominations in our country, passed resolves in favor of the plan; and many ministers, perhaps several thousands in all, began to preach on the subject of peace as an important part of the gospel.

There are obvious reasons for such annual effort in behalf of peace. Every cause must have a place; but for this no other one is provided; and, should the time proposed pass without an effort, little, if any thing will be done or attempted by the great body of its friends. It is peculiarly liable to be overlooked; and we should be unfaithful to our trust, did we not once a year at least, urge on the Christian community its claims to their advocacy and their prayers, to their personal efforts and pecuniary contributions.

PREACHING ON PEACE.

It may well appear superfluous to urge this duty; for peace is as clear a part of the gospel as repentance or faith, and cannot be omitted in the instructions of the pulpit without obvious delinquency. Still there are good reasons for calling special attention to this duty.

1. *Its neglect.* Peace has for centuries been treated by the mass of Christian ministers very much as if it did not belong to our religion!

2. *Consequent ignorance or misconception of the subject.* These we meet at almost every turn; and ministers are bound to remove them by teaching this part of the gospel just as they do any of its other truths.

3. *The present time favorable for this purpose.* Christendom now is generally reposing in peace; and our citizens just relaxed from a fierce strife of parties, will have leisure, perhaps a disposition, to hear and heed the claims of this cause.

4. *The cause essential to other important movements*—to liberty, to temperance, to missions, to every enterprise, for the spiritual or the temporal welfare of mankind. Not one of them, without this, can go forward, or keep its ground.

5. *This is the only way of bringing the cause before the community at large.* We could not, if we would, and would not if we could, send agents into all congregations to perform the duty of pastors on this subject; because in most cases they can, if they will, do it better themselves, and because we need the countenance, and they the personal benefit, of such an effort.

6. *With what ease could ministers insure the full and speedy success of this cause!* Would they only do for it what they might and should, or take hold of it as they have of some other causes, they would soon revolutionize the war-sentiments of all Christendom, and banish this custom from its borders forever.

7. The chief responsibility of this cause, then, rests on them; and we act only as fraternal monitors of their duty when we urge them to its earnest advocacy, and remind them of their final account to the Prince of Peace, as judge of quick and dead, for their treatment of a cause peculiarly his own.

Whenever they plead it, however, we hope they will not thrust it out of the Sabbath into a fast or a thanksgiving. Not that we object to its being discussed on such occasions; but we protest against the impression likely to be made by such course, that peace is mainly, if not entirely a secular theme unfit for the Sabbath. The Sermon on the Mount, so largely occupied with peace, unfit for the Sabbath!

We would not prescribe to ministers their mode of treating this subject; but we hope they will preach upon it one sermon or more in their best style of illustration, argument and eloquence. The cause demands a strong effort directly to the point. Vague declamations, or desultory remarks, or a string of inferences from a sermon on some other topic, will not suffice. We want a whole discourse, or more, all bearing directly, solely and strongly on peace—not peace in the sense of every thing, or nothing, as the hearer may chance to apply it, but peace in the sense of opposition to the practice of war between nations.

CONCERT OF PRAYER FOR PEACE.

We need not urge the necessity of prayer, nor the strong encouragements to pray, in behalf of this cause. It can prosper only by the blessing of God on the means which he has appointed for the purpose; that blessing can come solely in answer to the prayers of his people; and they have as much reason to pray in faith for the world's pacification as for the world's conversion, because God has promised one as explicitly as he has the other.

Proper arrangements should be made to have this concert well attended and deeply interesting. It should come after the sermon on peace, and notice given of information and addresses on the subject. Expectation should be raised, and that expectation fully met. It can be, if pastors will; and, where several of the same or of different denominations unite, it can be still more easily done. At all events, let every pastor, friendly to the cause, see in season that it is done some how in the place of his residence.

Nor let it be said, as an excuse for not observing this concert, that we already have too many. Perhaps we have too many monthly concerts of prayer; but have we too many annual concerts? Too much to pray one hour in a whole year for the universal reign of peace! Will any disciple of the Prince of Peace plead such an excuse? If so, the very fact calls aloud, not only for prayer, and humiliation before God, but for redoubled efforts in behalf of a reform so deplorably needed.

CONTRIBUTIONS.

Money is obviously as indispensable to this as to any other cause. No custom, hallowed by the usages of a world for five thousand years, and wrought into the very texture of society and government, can be abolished without a long series of energetic, expensive efforts, to change the deep rooted sentiments of mankind in its favor. Can agents be supported, and publications issued by scores of thousands, and the whole system of operations necessary to success be sustained without money? No one can suppose this; yet few imagine how much is needed, 1. For our *periodical*, which ought to be scattered more or less gratuitously through the land; 2. For our *volumes*, of which we already have several stereotyped, and others in readiness to be published as soon as we can get the means; 3. For our *tracts*, of which we have nine stereotyped, but all out of print for want of means, and others we have that ought to have been published long ago; 4. For *agencies*. We need six or eight agents immediately, but are unable to pledge a support to any, and those who labor for the cause must do so at their own expense or risk. We would, however, dispense with agents for the present, if our friends would only furnish the means, of keeping the press at work; but it would cost not less than $5000 to put a single tract at one cent a piece in every family of New England alone, and some 30,000 or $10,000 for the whole land, besides all we need for other publications; while the entire amount of contributions to this cause since its commencement by Dr Worcester, twenty-five years ago has probably averaged little more than $1000 a year.

Now, is it right for the Christian community, after having repeatedly endorsed this cause as their own, and commended it as worthy of universal support, to let it struggle along on such a pittance as this, when they might, without an effort, furnish all that is needed for its vigorous, successful prosecution? Give us one dollar in a hundred of what has been expended in the recent election, or the bare interest of what the Bunker Hill Monument will have cost, or a tithe of merely the interest upon the interest of what has been worse than wasted in the Florida war, or ten dollars, or five, or even two, from every congregation in the free States alone, and the thing is done.

And shall it not be done? We trust our friends in every place will see that something is done for the cause, to make timely determined efforts for the purpose. Cannot every one who preaches on the subject have a collection at the close of the sermon? That is the best time; but if not then, it should in no case be entirely omitted. Let it come at the close of the concert, as the next best place; or let some devoted friend solicit other donations or subscriptions for our periodical, (only one dollar a volume, of twelve numbers, and nearly three hundred pages.) The minister in whose church a collection is taken up, will be entitled to our periodical, the Advocate of Peace, for a year; every donor of one dollar or more, may also receive it, if he wishes, and whenever desired, some of our tracts, or other publications will be returned for money sent to our treasury, addressed either to the Treasurer or the Secretary of the Society, care of Whipple & Damrell, 9 Cornhill, Boston.

In behalf of the American Peace Soc.
GEORGE C. BECKWITH, Cor. Sec'ry.

For the Register and Observer.

'Ill does he represent the powers above,
Who nourishes *debate*, not preaches love!'
Religio Laico.

Wherever powerful latent emotion is, it seeks expression—and wherever this expression is apt and happy, it is accepted by the emotion of humanity and becomes a form. There are individuals who would rather poorly express in their own fashion, their own thoughts, than be indebted to the better expressions of another; but the truly generous spirit is grateful to the sympathy, which, combined with superior intellectual power, has said or done for it what it could not say or do for itself. It is the error of the age to seek to tear down existing institutions before common sense has decided that *what is to be* is preferable to what *has been*. Simple as the rites of the dissenting Church now are, there are those who would abolish baptism, communion and Sabbath keeping, on the ground that they are idle ceremonials expressing coldly for the mass what every man ought to express fervently for himself. It seems to me that while the forms of the Catholic religion expressed the deep devotion, the sublime aspirations of truly Catholic spirits, they were worthy of our reverence and enlisted our religious sympathies—and that it was not until they became instruments of evil in the hands of an usurping, ambitious and despotic priesthood, that they became likewise fit objects of detestation and contempt. When form becomes meaningless we have a right to despise it—but so long as with the semblance it retains the reality of deep religious feeling, it has a claim and the strongest of claims upon our forbearance. We may not need its aid, but others do, and according to its truth let us judge it. If it meet the want of five individuals out of ten only, it is certainly worth the while of Christianity to meet the want of that five. I cannot but feel that there is somewhat of ingratitude in the fashionable outcry against form. I cannot but hope that they, who think their devotions chilled by it, may be induced to ask themselves whether the fault lies so much in the form as in its chilling administration or reception. Many dissenting clergymen of our own and other climes, have testified to the moving of their souls to deepest emotions of awe and tenderness, by the performance of High Mass beneath the majestic dome of St. Peter's; and does not this prove that a form few would advocate, *originated* in the expression of feelings all respect? It is not then the form, even in the formalities of Catholicism, that we despise, but its unmeaningness and the base uses to which it is applied. We own our God a spirit, our spirits should adore; but while man is tangible himself his religion will partake of his tangibility—while we live in this outward world we need outward remembrancers of inward duty. If any man find himself in a frame of mind so spiritual, that he fancies he can do without those aids which our Savior himself recognizes and approves, I have no objection to his praying in his closet on the Sabbath, to his dedicating himself or his child at the living font in silence, or to his commemorating his Savior's love in private tenderness and humiliation, save such as may arise on the score of example. If he feel that it is good to pray, that it is right to ask the Divine Blessing on his endeavors for himself or his child, that it is a duty to comply with the last request of the Savior, I can see no reasonable objection to his fulfilling these duties as other Christians fulfil them. If the form of the Church be cold, let the burning of his own spirit purify and exalt it, until it be not a mere form but a glowing heart-coined expression. Let me not be misunderstood. I am not contending for the mere externals of religion, for Church ritual, or solemn mockery. I am not contending for custom; it does not seem to me a sufficient reason for the endurance of a known evil, that our fathers or our fathers' fathers have endured it. If custom sanctifies the right it but more fully brands the wrong, and an evil fortified by the prejudices of our own and a former age, if it calls for a gentle and prudent, calls also for a *sure* uprooting. It is not because the forms of our religious service are sacred to our memories of pious ancestry that I claim for them a continuance in Christian practice and favor, but because they are sacred to truth. I question not their abuse, but that is no argument against their use. Until we can prove that devotion is never spiritualized, religious purpose never confirmed, trustfulness and love never deepened by their influence, we have not proved their inutility. It may be said that this is too strong language, that Fenelon might have claimed *for his Church* the very advantages which I would urge for the simpler, truer ritual of ours. But Fenelon's devotion was a thing apart from the ritual of any Church; if ever spirituality was self-dependent such was his. I do not believe that mankind as a whole have reached his individual degree of attainment, and we may be confident that when the plumage of this butterfly world is heaven tinted, the chrysalis form will fall naturally and easily off and it will stretch its wings in impulsive flight to the glad day. There is little need of wrangling and dispute, certainly these are farther from Christian truth than mere form can ever be. When our spirits are perfected, our means of worship will be perfected also, and until then, neither any one man nor any one body of men can decide what form if any will be best suited to the wants of all other men or bodies of men. The Bible itself, inspired though it be, were but a grain of sand in the ocean of life, our life, filled in its blanks. The world to many is but a mere form, shape, or congregation of atoms, to others it is replete with the teachings of the still small voice which speaks within the human heart. The simple command, do unto others as we would that they should do unto us, were valueless, were it not a form of the faith which is by nature in us, if it were not coined out of the heart it is intended to sway. Man recognizes in it as he reads, a law which lay unexpressed within him, and he sees in the forms of Christian worship likewise, only an outward expression of his inward recognition of duty. The flower that with its God-painted and God-perfumed petals, unfolds itself to the first blush of morning, were valueless to man if in its outward loveliness it did not shadow forth the attributes of its Creator, and the form that recognizes no inner spirit waits but the touch of truth to melt in empty air. In disputing about the shape which our devotion shall take are we not unwittingly parting with its substance? Let us reap as we may our fruit from the present harvest of dissension; let us search, each his own heart for indications of that upgushing spring of life, whose waters sanctify dead form itself; and let the result of all be, that in more truth and simplicity men shall come forward to the altar of their God. Let us kindle our own hearts if we would see a flame in the Church, by the light of which we may know one another's faces. C. W. H.

Nov. 27th, 1840.

IDLE WORDS.

The word in the New Testament translated *idle*, means rather *injurious;* tending to do harm of any description. But if the common rendering were the correct one, it would still be true enough; for idle talk almost invariably turns upon something injurious to ourselves, if not to others. There is a deep and unsuspected fountain of malice in many hearts, springing perhaps from the rivalships and collisions of life, and it is apt to overflow. Whatever makes against a person, often travels faster than the wind. Hearts beat high to repeat it, tongues are eloquent in sending it on, while the generous defence or disinterested praise dies away on the lips of those who pronounce it. What are these 'idle words?' First, those employed in censuring others; and these are by far too great a proportion of the ordinary language of men. You see friends passing coldly by you, you know not why; you see once intimate associates disunited like fragments of the broken rock, or perceive idle reports gathering into a cloud that bursts at last on some innocent person's head. Now what need is there of talking about others? Are there not subjects enough besides in the vast range of human science and intelligence, the vast interests of human hope and action? Or can nothing touch the heart but the concerns of those with whom you have absolutely nothing to do? If you cannot help talking about them, remember their good traits and good deeds; place their attractions in the most engaging light; and if you must talk of faults, talk of your own; condemn them as heartily as you will, and do not live as if every human character but your own, had been put under your guardianship and care. When injury is done in this way, it is very commonly said 'I did not think of it!' And why not? That is no excuse, but a confession; for this not thinking was your crime. You ought to have thought of it, and then perhaps you would not have sacrificed the good name or happiness of another, to an indulgence which your judgment, if not your feeling, must certainly condemn. * * *

A third kind of 'idle words' are those used in giving insults, making severe reflections, or the foolish affectation of speaking one's mind, which means saying rude and unpardonable things. If ever the tongue is 'set on fire of hell,' it is when it speaks those passionless insults that are meant to go to the heart; and if any 'idle words' are to be answered for, a black account will be given of these. Yet there are men whose virtues it would be a sin to doubt, but who, from want of thought or feeling, like a class described by Erasmus, break in upon and tread down the feelings of others like swine upon a garden bed. They might know that the severest blow the hand could strike, would be far more welcome than the remediless wounds the spirit is forced to bear. It is not every one whose words can revive and gladden, whose well known voice throws a summer charm around him. It is not every one whose tones can make the sad heart beat less heavily, or the eye of the weeper sparkle with delight. But *all* may shun the guilt of giving pain. Every one can keep his voice unaccented with malevolence and passion, and if pleasure is not doubled, it need not be put to flight or silence as he comes nigh. But this duty, for it is a duty, is sadly neglected; and many a one will go home from labor or perhaps from the house of God, and with the best opinion of his own religious excellence, will torment others with his ill nature; will draw tears from the eyes of some, and wring the hearts of those who are too proud to let them flow. The 'idle words' then spoken, will be accounted for in the judgment, when it may be seen, that although he tried to do good to others, and gave them his services and benevolent exertions, yet a few hasty, ungenerous, or unfeeling words undid the good effect of them all.

FALSE PRETENCES TO RELIGION.

Among all birds that we know, there is not any that seems of so elevated, and I had almost said heavenly a nature, as the lark; scarce any give so early and so sweet a welcome to the springing day; and that which I was just now gazing on, seemed so pleased with the unclouded light, that she sang as if she came from the place she seemed going to; and during this charming song, she mounted so high, as if she meant not to stop till she had reached that sun, whose beams so cherished and transported her; and in this aspiring flight she raised herself so high, that though I will not say, she left the earth beneath her very sight, yet I may say, that she [illegible] this towering height she stooped to repose or solace herself upon the ground; or else, when to seize upon some worthless worm, or other wretched prey, she lighted on the ground, she seemed so like the earth that was about her, that I believe you could scarce discern her from its clods; whereas other birds, that fly not half so high, nor seem anything near so fond of the sun, do yet build their nests upon trees, the lark does as well build hers on the ground, as look like a part of it.

Thus I have known, in these last and worst times, many a hypocrite, that when he was conversant about sublimer objects, appeared, as well as he called himself, a saint; nothing seemed so welcome to him as new light; one might think his lips had been touched with a coal from the altar, his mouth did so sweetly show forth God's praise and sacred dispensations. In sum, take this hypocrite in his fit of devotion, and to hear him talk, you would think that if he had not already been in heaven, at least he would never leave mounting till he should get thither. But when the opportunities of advantaging his lower interests called him down to deal about his secular affairs here below, none appeared more of a piece with the earth than he; and he seemed, in providing for his family, to be of a meaner and a lower spirit than those very men whom in discourse he was wont to undervalue, as being far more earthly than himself.

To refuse to be religious, because some have but professed themselves to be so, is to injure God because he has already been injured. A skilful jeweller will not forbear giving great rates for necklaces of true pearl, though there may be many counterfeits for one that is not so. Nor are the right pearls a whit the less cordial to those that take them, because the artificial pearls, made at Venice, consisting of mercury and glass, for all their fair show, are rather noxious than medicinal. Indeed, our knowledge that there are hypocrites, ought rather to commend piety to us, than discredit it; since as none would take the pains to counterfeit pearls, if true ones were not of value, so men would not put themselves to the constraint of personating piety, if that itself were not a noble quality. Let us then, * * fly as far as you please from what we detest in hypocrites; but then let us consider, what it is that we detest; which being a base, and, therefore, false pretence to religion, let us only shun such a pretence, which will be best done by becoming real professors of the thing pretended to.

THE USES OF MYTHOLOGY.—The history of the religious ideas of man is an important portion of the history of the human mind; and the legions of mythology, silly as they may appear to narrow minds, will always be deemed by the true philosopher worthy of attentive consideration; the poetic beauty of many of them will recommend them to the reader of taste; and the arrival of a period when the cultivation of the severe sciences, and more practical philosophy, shall have so completely extinguished poetic feeling as to render them objects of contempt and neglect, is a consummation hardly, perhaps, to be desired by any true friend of mankind.—*Knightly.*

BANCROFT'S HISTORY OF THE UNITED STATES.—BISHOP BERKELEY.

In the third volume of this interesting work, which has just now appeared, we find the following notice of Bishop Berkeley, the ingenious and celebrated author of the 'Minute Philosopher;' the cherished friend of Pope and Swift, and of many other distinguished men of his time, the exemplary and disinterested Bishop of Cloyne; the generous Benefactor of Yale College; and for two years a resident of Newport, Rhode Island, where, as well as in New Haven, he has left enduring monuments of his munificence and piety.

The benefactions of Bishop Berkeley regarded in all their circumstances, are indeed remarkable evidences of a catholic and liberal mind. 'When,' says Dr Miller in his Retrospect of the Eighteenth Century, 'it is considered that he was warmly attached to the Episcopal Church, and that he came to America for the express purpose of founding an Episcopal College, his catholicism in patronizing an institution under the exclusive direction of a different denomination, will appear worthy of the highest praise.'

'Among the most distinguished sons of Ireland of that day was George Berkeley, who, like Penn and Locke, garnered up his hopes for humanity in America. Versed in ancient learning, exact science, and modern literature; disciplined by polished society, by travel, and reflection; he united innocence, humility, and extensive knowledge, with the sagacity and confidence of intuitive reason. Adverse factions agreed in ascribing to him 'every virtue under heaven.' Beloved and cherished by those who were the pride of English letters and society, favored with unsolicited dignities and revenues, his mind asked, for its happiness, not fortune or preferment, but a real progress in knowledge; so that he dedicated his age, as well as his early years—the later growth, as well as the first fruits—at the altar of truth. The material tendencies of the age in which he lived were hateful to his purity of sentiment; and, having a mind kindred with Plato and the Alexandrine philosophers, with Barclay and Malebranche, he held that the external world was wholly subordinate to intelligence; that of spirits alone true existence can be predicated. He did not distrust the senses, being rather a close and exact observer of their powers, and finely discriminating between impressions made on them and the inferences of reason. Far from being skeptical, he sought to give to faith the highest certainty, by deriving all knowledge from absolutely perfect intelligence—from God. If he could but 'expel matter out of nature;' if, in a materialist age, he could establish the supremacy of spirit as the sole creative power and active being,—then would the slavish or [illegible] be cut up by the roots and totally extirpated. Thus he sought 'gently to unbind the ligaments which chain the soul to the earth, and to assist her flight upwards towards the sovereign good.' For the application of such views, Europe of the eighteenth century offered no theatre. He longed to divest himself of European dignities; and, regarding 'the well-being of all men of all nations' as the design in which the actions of each individual should concur, he repaired to the new hemisphere to found a university. The Island of Bermuda, so famed in Europe for its delicious climate, at first selected as its site, was abandoned for a spot within our America, of which he was for more than two years a resident. But opinion in England did not favor his design. 'From the labor and luxury of the plantations,' it was said, 'great advantages may ensue to the mother country; yet the advancement of literature, and the improvement in arts and sciences in our American colonies, can never be of any service to the British state.' Such seems to have been the opinion of Sir Robert Walpole. The funds that had been regarded as pledged to the university,—in which Indians were to be trained in wisdom, missionaries educated for works of good, science and truth cherished, pursued, and disseminated,—were diverted to pay the dowry of the princess royal. Disappointed, yet not irritated, Berkeley returned to Europe, to endow a library in Rhode Island; to cherish the interests of Harvard; to gain a right to be gratefully remembered at New Haven; to encourage the foundation of a college at New York. Advanced to a bishoprie, the heart of the liberal and catholic prelate was in America. He loved the simplicity and gentle virtues which its villages illustrated; and, as he looked into futurity, the ardor of his benevolence dictated his prophecy—

'In happy climes, the seat of innocence,
Where nature guides, and virtue rules;
Where men shall not impose for truth and sense
The pedantry of courts and schools;—

There shall be sung another golden age,—
The rise of empire and of arts,—
The good and great inspiring epic rage,—
The wisest heads and noblest hearts.

Not such as Europe breeds in her decay;
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the course of empire takes its way.
The four first acts already past,
A fifth shall close the drama with the day.
Time's noblest offspring is the last."

Good nature is the best feature in the finest face—wit may arouse admiration, judment may command respect, and knowledge attention. Beauty may inflame the heart with love; but good nature has a powerful effect—it adds a thousand attractions to the charms of beauty, and gives an air of benevolence to the most homely face.

Reproaches and injuries have no power to afflict either the man of unblemished integrity, or the abandoned profligate. It is the middle compound character which alone is vulnerable, the man who, without firmness enough to avoid a dishonorable action has feeling enough to be ashamed of it.

We extract the following passage from an excellent article in the Christian Review on 'The Legal Rights of Woman.'

It is therefore not to mere civilization,—not to advancement in the arts of life, or to intellectual culture alone, that we are to look for the elevation of woman to her proper rank in social existence. Another element must be sought, in the composition of society, to effect this result;—and that element has been found in the Christian religion. It is remarkable that the influence of Christianity, wherever it has been felt in any nation, has given woman a new station in society, releasing her from bondage, and rendering her at once the companion, the equal, and the friend of man. Hence Christianity has been scoffingly termed 'the religion of women.' And it is true, that while the obligations of us all to that religion are immense, hers are peculiar and emphatic. The secret spring of this great revolution is found in the spirit of religion;—its spirit of justice, and truth, and love;—its expanded views;—its lofty aims;—its enlightened philosophy.

We do not assert that the bare assumption of the form of Christianity has alone achieved this change. On the contrary, it has gone hand in hand with the true and liberal spirit of that religion, and has shared both its glory and its eclipse. Like all other revolutions which have been wrought in the mind or social state of man, its first movements have been vast and extravagant. Thus, the flood of light, poured upon a military people, produced the age of chivalry; and changed the state of woman, from that of servitude to deification. And this, again, was succeeded by the age of frivolous gallantry and excessive politeness. In both, her position was a false one. She is justly neither the servant nor sovereign of man; neither the slave of his will, nor the proper object of his obsequious servitude, or his adoration;—but his equal, his fellow-being, his partner in the social state.

Such is the American female, whose legal rights we are about to consider. And in the end we shall appeal to every unbiassed judgment, if her rights are not equal, though they may not always be identical, with our own. This distinction is important; and the omission of it occasions a grand error of modern reformers. They suppose that equality of rights gives title to an equal participation in every duty and privilege of civil life; and that if one man has certain rights, and another certain others, both of equal value, yet there is no equality unless the rights are identically the same. We shall not now argue the point with those who maintain that woman is wronged unless she is admitted to share with man in all the labors and duties of social and political life. We admit that she is intellectually capable of them all. But we would just ask if God has made no difference in the circumstances of the sexes? Is there no fitness in confining some duties exclusively to one sex, and others to the other? Are the labors of the field, or those public offices, the time of whose performance is fixed by the calendar, appropriate to woman? Or, do the implements of female employment become the hand of man? These questions are already settled by the low estimation in which both sexes hold those of either, who interfere with the pursuits assigned, by nature and usage, to the other. Our argument will rather consist in a brief statement of female rights, as they are recognized by law in this country;—classing them into, first, the political rights of woman; second, her civil rights while single; and lastly, her connubial rights, or those which she possesses in consequence of her marriage.

In the term 'Political Rights' is involved all which the subject or citizen may lawfully claim of the state or sovereign, whether it be of privilege or protection. It includes not only the right of electing and being elected to public office; but the right of being protected in person and property, against the aggressions of another nation;—the right of being protected by one's own government, in the free enjoyment of life, health, and reputation; of personal security, personal liberty, and private property; the right of being governed by known laws; the right of exemption from unreasonable search of one's dwelling-house, or seizure of one's papers; from being twice put in jeopardy of life and limb upon the same criminal accusation; from being compelled to be a witness against one's self; from cruel and unusual punishments, excessive fines and excessive bail; the right of just compensation for all private property taken for public uses; and the right of trial by jury. All these, except that of electing and being elected to political office, are political rights of women, as well as men; and are enjoyed equally by both sexes.

In regard to the latter, the propriety of a lady's holding and exercising public office has been decided by the customs of society, in originating which her own sex has a large and perhaps an equal share. If she were eligible to one political office, it would be because her sex does not unfit her for any; and the same code that would admit female legislators, ought, in equal reason, to make them eligible to all other offices. But how would ladies themselves regard a female sheriff, or captain of militia? The very constitution of society has, of necessity, allotted these employments to man. Not that he is wiser, and thus more capable of exercising them; but because, in the distribution of social duties, these are more befitting his sex, and more congenial with other pursuits in which he is engaged.

But what reason is there, it may be asked, to exclude her from giving her suffrage, in the election of public officers? Beside the reason already given for rendering her ineligible to office, there are considerations of public expediency and wisdom, which govern this part of the law. In all free, elective governments, parties will exist. The elements of discord are sufficiently numerous, and active, and pervading, to give employment to all the wisdom and all the

force, moral and physical, which society can command, to control their destructive operation. Amid the storms which beat without, in the political world, the domestic hearth is yet the sanctuary of repose, and the domestic altar still receives the offering of united hearts, to the God of peace and love. But if, in addition to all our other sources of party strife, as if the thousand existing elements of contention could not suffice, we were to array male and female electors with their candidates in opposition, it is easier to imagine the uproar that would ensue, than to foretell when or how it would end. Even Discord,

> 'With delight would snuff the smell
> Of mortal change on earth,—and high upturn
> His nostril wide into the murky air,
> Sagacious of his quarry from so far.'

The experience of all nations has shown that the state of society has been rendered miserable whenever both sexes have mingled in party politics. 'If women,' says Addison, 'must be showing their zeal for the public, let it not be against those who are, perhaps, of the same family, or at least of the same religion or nation; but against those who are the open, professed, undoubted enemies of their faith, liberty and country.'

It is for the preservation of social peace, therefore, and of domestic happiness, that our law has assigned the labor of moving the political machine to men. In this division of labor, the rights of woman are not infringed. As in a commercial partnership, one member may have the care of the books, another of the purchases, and another of the sales; or in a corporation, one agent may have the exclusive charge of one department, and another of another, while other members have only a general participation in the profits; and yet the rights of all are equal, though their duties are various; as, in this allotment of political labors, the rights of none are invaded. Woman is still a member of political society; entitled to its benefits and its protection. If her ships or goods are illegally captured by a foreign power, she has the same right, with all others, to require indemnity from the national government. If she is made a prisoner of war, or otherwise unlawfully detained or enslaved, her own government is bound to ransom her as in the case of any other citizen. Nay, more; for a prisoner she cannot be by the laws of modern warfare; and if her husband is a captive or an exile, she is permitted at her pleasure to share his fortunes, or visit and relieve him. A recent instance of this immunity occurred in Upper Canada, in the case of M'Kenzie, whose wife was suffered to join her husband, even when in arms against his own sovereign. In all cases of foreign aggression, she may claim the aid of the sovereign power, to vindicate her wrongs. Wherever the rights of the citizen are secured by the constitution, other than those of office-holding and of suffrage, those rights are her own.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 12, 1840.

THE CHURCH AND THE MINISTRY NOT IN OPPOSITION TO CHRIST AND CHRISTIANITY.

We have now in a series of articles, which the times seemed to demand and which we trust have not been tedious to our readers, examined the principal objections, which we have seen advanced, against our existing religious institutions. We have attempted, and hope we have not entirely failed in the attempt, to show that these objections have but little real foundation in fact, that they are based upon principles and sustained by reasoning, which, if just and correct might be brought with equal force against many other institutions and offices of social life, as well as the church and the ministry, and that these objections would still exist, should the plan, on which some have proposed to remodel our religious institutions, or any other conceivable plan be adopted: that is, they are objections growing out of the imperfection of man and the nature of religious worship, and not out of the prevailing forms of worship and modes of administering religion.

We are not therefore in favor of adopting the proposed plan. We do not see the expediency or necessity of introducing great and violent changes in our modes of administering religion. That our religious institutions are not as effectual as we could wish, that the Sabbath, the Church and the Ministry do not produce all the good, exhibit all the result we could wish and should expect they would, we are ready to admit. But the difficulty lies not in the Sabbath, the Church and the Ministry, but in man's weaknesses, passions, temptations, trials, in the counteracting influences to which he is exposed, influences which no remodelling of these can entirely remove. Men are not so good under the influence of these institutions as we could wish they were, but they are certainly better we think than they would be without them.

We know that it has become quite fashionable in some quarters to speak of these institutions as at variance with real Christianity, to talk of the Christianity of Christ, and the Christianity of the Church, as if these were totally distinct and opposite things, as if all prevailing forms, manifestations and administration of Christianity, were something essentially different from the spirit and truths of the New Testament. We do not see that this case is clearly made out. We do not see that they, who think they have attained to a better knowledge and pretend to put forth the real, genuine Christianity, put forth any thing essentially different from what the great body of the Church holds to, preaches and urges upon the hearts and consciences of men. That corruptions in doctrine and practice, more or less important, prevail in Christendom, is undoubtedly true. We suppose that in some shape or another they always must prevail, to some extent, under a religion which, like Christianity, is founded upon a few simple historical facts and great spiritual truths, from which men are permitted to draw their own inferences and conclusions, and in drawing of which they will often confound the facts and the truths together. Still the great truths of Christianity are few and simple, are recognised under all forms, are embodied in all institutions, are preached with more or less power among all denominations. The general faith of Christendom, the few great truths which all receive and regard as Christianity, which are common to the creeds of all sects, constituting the 'one faith' of the Christian world, the Christianity of the Church universal, this Christianity is not in opposition to the Christianity of the New Testament. And we are not aware that any important discoveries in Christian truth have recently been made, that any clear, distinct, definite ideas or propositions have of late been announced as portions of Christian truth which were not already acknowledged as such by one or other Christian denomination, and according to their importance and practical influence set forth and insisted upon by Christian ministers. If any think that these truths, or that any truths, or that all the truths of the Christian religion are not well taught or enforced under any of the existing forms or administrations of religion, let them frame and adopt others, such as they like. They are at perfect liberty to do so. If they wish for a different administration of religion, they can have it, if there are enough of them, who know what they do want and can agree upon what they will have. If they want a religious Society differently constituted from any that now exists, or a mode of worship and of administering religion different from any that now prevails, let them form such a Society and institute such a mode of worship and administration, and let those who sympathise in their views join in their efforts. They need not molest and disturb others, others will not molest or disturb them. Let them administer religion for themselves and among themselves as they like best, and let those, who approve of and wish for existing institutions, who think they are profited, edified and helped by them, who think them worthy of being upheld and preserved, have liberty to do so, without being denounced and reproached as enemies to truth, liberty and progress.

For ourselves we are disposed to 'let well alone.' Religious institutions so free, simple, untrammelled as ours do not require extraordinary and violent changes to be made in them. All needed and useful changes are constantly taking place. They are gradually and almost imperceptibly brought about, as the state of society, the progress of public opinion and feeling requires them. The religious institutions of this country are not stationary, fixed, immutable; they never have been so. They never can be so while the civil institutions and influences of the country are what they are. Those who can look back fifty years can perceive, and all who will make themselves familiar with the religious history of the country will find, that in many respects, important changes have taken place in the relation which our religious institutions sustain to the community, and in the spirit and manner of their administration. In general they have taken place without convulsions, disturbance, or extraordinary efforts on the part of individuals or associations, gradually, as the public taste, feelings and faith approved or required. They always will be thus brought about. In a country like ours, the administration of religion with adapt itself, it must of necessity adapt itself to the demands and exigencies of the times. The organization, discipline, management of our Churches now, the spirit, style, topics and tone of our preaching now are different from those of our fathers. Those of our sons will probably be different from ours. They will be what their generation demands.

And if our present institutions and administration of religion are not efficacious, the difficulty lies in our own hearts and not in the institutions. Instead of saying these are behind the age, behind the people, we should say the people have not yet come to the institutions, their simplicity and spirituality. Our forms and observances are well enough. What we need is a more earnest, spiritual, individual use and improvement of them on the part of all, ministers as well as people. Let every one give heed to this point. Let every one endeavor to bring to the observance or administration of our religious forms a devout spirit, a mind prepared and disposed for that spiritual worship which God requires, and none will find these forms inadequate or efficacious.

'PEACE AND NON-RESISTANCE.'

The Advocate of Peace, for December, 1840, published by the American Peace Society, contains, under the above head, some remarks tending to show, in general, that the 'Peace Society' is not in any sense to be held responsible for the principles and measures of the 'Non-resistant' party, and, in particular, that the President of that Society, Mr William Ladd, is not, as some have supposed, in sympathy with this party. In relation to the latter point, the Editor of the 'Advocate' quotes from a letter of Mr Ladd the following remarks on the proceedings of a late Convention held in this city, by the 'Non-resistants.'

'In the evening, under the resolution concerning taxes and fines, I was called to answer Mr Garrison, who has ridiculed the American Peace Society, as 'Utopian (!) based on nothing, supported by one man, who was the Peace Society personified, and that when *he* died the American Peace Society would die with him; that it had no vitality, no principle, and that the plan of a congress of nations was chimerical.' In answer, I attempted to show that the Massachusetts Peace Society, which he likewise censured, had done much good, that it first brought the subject of peace before the American public, and had wrought a great change in public opinion; that if it were inert or defunct, it was because it had done up its work, and brought the public up to its standard; that it was the mother of the American Peace Society, and that even Mr Garrison himself and many of the leaders of the Non-Resistant Society had drawn their first ideas on peace from the Massachusetts Peace Society; and that Mr Garrison had published, in a paper which he edited in Vermont, the essays of Philanthropos, when that writer was a member of the Massachusetts Peace Society, and saw no further than the Society did; and that he and his compeers of both sexes had climbed up to the dizzy height on which they stood, step by step, and now they would kick away the ladder on which they had ascended, and call on all passers-by, to jump up there to the top of the ladder, at a single leap. 'But,' say the passers-by, 'We shall break our necks in the attempt.' 'No matter, jump up here, or you are no true peace-men.' As to the charge, that the American Peace Society is personified in one man, it is not true; for the person intended has never paid as great a proportion to the peace cause, as he has to the support of the religious society with which he is connected. Is that religious society, therefore, based on nothing, or dependent on him for its existence? I showed that the American Peace Society had done great good to the temporal and spiritual interests of mankind; that I had it under the hand of J. Q. Adams, that the Peace societies, by petitioning Congress, had prevented a war between this country and Mexico, and was the means of leaving the dispute between the United States and Mexico to the king of Prussia, and thereby prevented a general war throughout Christendom; that the object of the American Peace Society is one, and one only, viz., the prevention of international war; and that, therefore, it has nothing to do with capital punishments, duelling, internal commotions, or the organization of governments, any more than it has with intemperance and slavery; and that we exact no pledge or creed on any of these subjects; that our plan of a congress of nations is more feasible than their objects whether good or bad; and that though the originators of it may not live to see its completion, it is the opinion of wise and good men, that the time is not far distant when it will go into operation. The Non-Resistants cannot but see the discrepancy between our principles and theirs, and that a congress of nations must depend on submission to 'the powers that be;' and that, therefore, no member of their society can consistently favor the plan, or wish us godspeed; and that though on one point, viz., the denunciation of all war we agree, on all others we are either neutral or at variance.

'Of the next resolution I have no copy, but it was to this effect, 'that all ministers and churches which support existing governments attempt to dethrone Christ!' One speaker denounced all governments, ministers, churches, Sabbaths and ordinances, and pretended to be as much inspired as any man ever was.

'On the whole, if I were asked if the Non-Resistant Society were more likely to do good than hurt? I should answer, not much of either. I have no doubt of their sincerity and integrity. They *mean* to do good, and make great sacrifices to do it. There are some minds so constitutionally ultra, that they will never undertake any thing without going beyond the truth. But, after all, there is no ultraism so bad as the ultra-conservative, which will never undertake any thing for fear of going too far. I do not think that the Society will ever produce any great effect. When they began, they thought they were as ultra as possible; but the Convention to be called [to consider the subjects of the Sabbath, the Church, and the Ministry] will go beyond them, and they will start off together in a tangent from this sublunary sphere, and will either explode or be lost in the limbo of vanity, among gone-by chimeras and abortions, and the odd ends and bits of creation. W. L.'

RELIGION AND THE PASTORAL OFFICE.

The following short paragraphs, from an English Periodical, may suggest to a class of minds some topics, which they will find it useful to consider.

'There are three ideas of Religion, corresponding to which there are three ideas of the Pastoral Office.

Religion is regarded as Salvation by the efficacy of a Priest; and then the Pastor is a spiritual Magician, the only authorized Performer of intercessory Rites; from whose hand alone the charm receives its virtue, by whose word and touch alone the sign of Grace opens the Fountain to the Sinner: this is the Roman Catholic idea.

Religion is regarded as Salvation by the efficacy of Faith; and then the Pastor is an Instrument for feeding and exciting the warmth of certain doctrinal assurances, for maintaining the heat of certain views at a fixed or increasing temperature, and protecting the mind from the distraction of any current of opposing thought; this is the Protestant Orthodox idea.

Religion is regarded as Salvation by the efficacy of the Character; and then the Pastor is an Instrument for aiding in its formation—the friend of the Heart and Mind—the Sympathizer in all moral interests, aspirations and anxieties—a man, by his choice of a Profession, proclaiming to the world that to contribute to Character is his pursuit in life, and drawn by peculiar ties to a certain number of individuals who have chosen *him* to administer to their various moral states, as affected by the outward or the inward, the influences of Truth, Rectitude, and Peace: this, we believe is the Christian idea.'

BALTIMORE GERMAN LUTHERAN CHURCH.

We learn from the 'Lutheran Observer,' that the Rev. Mr Scheir, Pastor of the German Lutheran Church in Baltimore, recently preached a sermon, in which he declared himself opposed to such doctrines as the following: The nature and entire depravity of the human heart; the Trinity; the existence of the devil; the Deity of Jesus Christ; the atonement through the vicarious sacrifice of the Son of God; the inability of man to perform his duties, &c. The writer expresses his sense of the importance of this class of dogmas, by calling them 'the *main constituents*, nay, the *very quintessence* of divine revelation;' and adds that 'any Boston Unitarian might, upon the ground of doctrine, claim to be a *Lutheran*, more consistently than Mr Scheir.' How this may be, we are unable to say; but we are happy to know that there are a great many excellent Untarians belonging to the Lutheran Church, as well in this country as in foreign lands, and that the number is increasing.

A GOOD SIGN—'PROTRACTED MEETINGS.'

It seems that Rev. Mr Kirk preached a sermon in Park Street Church, a few evenings ago, in which he argued for the expediency of protracted religious meetings from the fact that the recent gatherings of the people for political purposes had proved so effectual. The 'good sign' we are happy to notice, is, that some of our orthodox brethren, so far from allowing this argument to have force, begin to express their disapprobation of the whole system of 'protracted meetings' for religious ends, and in terms about as decided and strong as were ever employed by Unitarians. The Puritan, for instance, a thorough going orthodox paper published in this city, in objecting to the reasoning of Mr Kirk above referred to, remarks as follows:

> We had hoped that the question as to protracted meetings, was settled, at least for Congregationalists in New England—that the disasterous results overbalancing the good, had convinced the Church of their inexpediency. And we are sorry to see that the subject is to be revived again. And surely we did not expect, that the warrant and proof of their expediency was to be extracted from a political caucus. We think the analogy on which this argument is built fails in an important point. The object of an electioneering spasm, is to carry a point at a given crisis. And the machinery may work, for the time, most intensely towards that point; and yet the cause suffer nothing by the reaction after election. But in religion, we must work in the way which best favors perpetual action; and avoid the syncope that results from over action.

THE SABBATH SCHOOL MONITOR.

The 'Christian Palladium' contains the following notice of a gross error, which it is high time for religious teachers to abandon.

'Does the Editor of this hitherto acceptable sheet remember his former pledge, viz. that the Monitor should be 'devoted to the interest of all denominations which hold to the principle of the Protestant Reformation, *That the Bible is their only guide?*'

Why then, in his 12th No. in the 'lessons about Jesus,' do we find the following sentiment? 'Yes, my dear children, though he [Christ] was God, 'he was made flesh,' and came into this world a little babe, as you all did?' We profess to hold to 'the Bible' in matters of religion: therefore we reject this Popish doctrine. We do not teach our children, neither do we thank others to do it, that the uncreated and immutable God, was ever '*made*'! and made '*flesh*'!! that he was a '*little babe*'!!! and that he came to this world just '*as all little babes do*'!!!! We hope it was a mere oversight in the Editor in admitting this very exceptionable sentence into the Monitor.'

DR MAYHEW.

Dr Mayhew was ordained as pastor of the West Church, Boston, in 1747; at which time, as we find it stated in Bradford's interesting Life of this distinguished divine, 'it was well known that he did not believe in the trinitarian dogma; and this was the chief reason with the clergy for declining to assist, as well as for withholding ministerial intercourse with him for a long period; for many of them were as anti-calvinistic as he was. Dr Lowell says, Dr Mayhew was full and decided in his belief that God is ONE; and, it may be added, in opposition to the trinitarian creed, however attempted to be explained consistently with the fundamental doctrine of the divine unity. Dr Mayhew and his Church may justly, therefore, be considered the first in New England, which openly adopted the Unitarian faith.'

THREE STATEMENTS AND AN INFERENCE.

An ingenious philosopher makes these three statements, which, he says, it is vain to deny—viz.; 1. In castle building no man is a villain; 2. Every man is virtuous in recollection; 3. All men, for the time being, prefer moral good to moral evil, when considered *as such*, and unmixed. Of course, if these statements are true, the inference must be, that human nature is not totally depraved; for a mind wholly corrupt would choose, alike in its anticipations, retrospections, and present exercises of thought and feeling, to dwell constantly and exclusively on what is base, polluted and sinful.

EPISCOPAL DIVINITY SCHOOL.

It appears that our Episcopal brethren feel deeply the need of a Divinity School, in this section of the country. A writer in the 'Christian Witness,' of last week says, that it has been resolved again and again, in Convention, that such an institution is 'essential, not only to the increase, but even to the preservation of Episcopacy in this part of the Union;' but 'the Diocese,' he adds, 'is said to be deficient in resources adequate to commence and sustain a Theological Seminary;' he calls upon his brethren, however, to make an effort to establish one, and recommends that it be located at Cambridge.

PRAYING FOR SEAMEN.

Messrs Editors,—A correspondent in your last Register, subscribing himself 'a Mariner,' expresses his regrets, that among the many subjects of intercession in the public devotions in our Churches, seamen, as a class, are overlooked or forgotten. Were this indeed the case, I should freely join my regrets with those of 'a Mariner,' and should accept his first remarks as at once a kind and needful monition. But I am happy to believe, that the omission of which he complains, is not so general as he seems to imagine. Even should it prove so, I should be slow to admit his inference, that the welfare, spiritual or temporal, of sailors, was deemed by any class of their fellow-citizens, and least of all by ministers, of little importance. Whenever prayers are offered for the exposed and tempted, for them who are 'in danger, or in any kind of tribulation,' Mariners surely must be considered as included; and the Omniscient and Omnipresent One, the God of the seas, and the God of the spirits of all flesh, needs not, that we should distinctly name them. Here, indeed, is our solace and just confidence in addressing even the most general petitions to One, whose perfect providence embraces all, and who knows the desires of our hearts.

But I have some good grounds to hope, that seamen, *as a class*, are often remembered in our public devotions. For myself, I have sometimes been happy in joining in petitions offered by others in their behalf: and being connected with a religious society, in which previously to the establishment of churches for their special benefit, were included many of this respectable and trusted class of the community, I was accustomed frequently to pray for 'them who go down to the seas in ships and behold God's majesty in the deep.' In this I but followed the example of an honored predecessor, who seldom or never omitted them in his petition, and for this, as well as other tokens of his friendly interest, was sometimes called of them, the 'Seamen's Minister.'

But this, Messrs Editors, is in reference only to a single Church. There are many others, I doubt not, in which will be found like supplications. And specially on a tempestuous Sunday like the last, when 'the floods are lifting up their voices, and the winds and the waves roar,' the dangers and sorrows of seamen fail not, as I trust, to be remembered. And I will simply state the fact, which your correspondent will doubtless accept as some reply to his enquiry, that having for myself offered intercessions for seamen both in the morning and afternoon service, I felt happy in joining yet a third time in hearty prayers for their safety, as uttered by a brother clergyman, whom I happened to hear in the evening.

Should your correspondent attend either of the Chapels of the city expressly established for seamen, he could not fail of finding his fullest wishest accomplished in the fervent and copious intercessions offered there in their behalf.

Where ministers by their local position or other circumstances are not brought into immediate relations with a particular class of their fellow Christians or fellow citizens, they will not often make them the objects of special prayers. Ministers of a city are not accustomed, for example, to pray distinctly for the husbandman, or for a bountiful harvest. We have to guard both against excessive length and an impertinent minuteness: and even with our omissions, which we may sometimes regret, there is full consolation in the thought, already suggested, that the 'Hearer of Prayer' knows our needs, though it is his pleasure that for our benefit and not his, we should freely utter them.

NEW NORTH.

RECENT PUBLICATIONS.

An Individual Faith. By Rev. George E. Ellis. Printed for the American Unitarian Association. Boston: James Munroe & Co. Nov., 1840.

This is No. 160 of the Tracts of the A. U. A.; and it abounds in pertinent remarks on an important subject which seem to us true and of great practical moment. The author discusses two topics: 'First, the importance of having an individual faith, and the conditions for obtaining it. Second, to what degree we may properly confine our sympathy to the interests of our distinguishing religious opinions, and to those who hold them.' We subjoin two brief extracts.

'In endeavoring to arrive at some convictions in our minds as to the tenets of belief common to all Christians, or to select among the disputed points where Christians differ in opinion, we must feel a personal interest in the matter; we must enter upon the search as if we expected to find something worth finding. We must feel as much concern in establishing our belief as we do in establishing our characters. You would not pass through the community under the protection of another man's common sense, or with the credit of another man's integrity. In seeking for competence or wealth, it certainly would afford you little satisfaction in your own poverty to know that others are rich. Neither ought you to merge your interest or convictions concerning religion in the interest or convictions of others. Feel that you are personally concerned in it, that you must search, think and reason for yourself, as the Israelites gathered up the manna, every man for himself, and no man for his neighbor. You are to live and die as an individual, with sorrows and joys, faith and doubt of your own. Be then a whole individual; as you have a burden to bear which no man can take from your shoulders, learn how to bear it. Do not speak of religion so much as being a human interest, a common interest of men, but as your own interest, something which is certainly worth as much as honesty, but which is no credit or benefit to you, unless it is your own honesty.'

'If you have labored and struggled with your own eyes and your own thoughts in selecting and establishing your faith—if you see reason to believe that others err from the truth, and in so erring impede the progress of improvement—if you honestly believe that your faith, above all others, is taught by the scriptures, and would be the best of all others—then your duty is plain before you. Do the most for what you love most—honor that in all your actions which you honor in your hearts—cherish what you prefer—cling to what you have struggled for. The proper line of duty in this respect will be that which a good and conscientious man will naturally take. His good judgment will always afford him good reasons for his conduct. Though he will never allow himself to speak with rancor of the sentiments of others, though he will abstain from laying any obstacle, even so much as a hair in magnitude, to the religious zeal of others, he will always be found doing all he does do upon that side where his conscience will accompany him.'

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Christian Union. A Sermon preached at the installation of Rev. Nathaniel S. Folsom, over the First Church and Parish in Haverhill, Mass., October 7, 1840. By Andrew P. Peabody, Pastor of the South Church, Portsmouth, N. H. Andover: Gould, Newman and Saxton. 1840.

This discourse is a practical comment on the subject of which it treats, 'Christian Union.' It has in it much of that 'grace that loves God for himself and our neighbor for God.' We commend it to those, of whom there are some few yet lingering in the Christian world, who seem to have 'confounded devout feeling with earnest hating,' and who thinking to prove the truth of their own opinions, their own Christian interest and sincerity by their unchristian bitterness and unholy strife, have changed the admiration of the first observers, 'see how these Christians love one another,' into a bitter sneer. The points of Mr Peabody's Sermon are, 'Wherein are sons of God virtually united? What keeps them apart? How may they be made one? What beneficial results as respects the Church and the world, would flow from a closer union among Christians?'—Under the third head, Mr Peabody speaks thus:

'The question now presents itself, *how are we to promote this so desirable end of Christian union?* I answer, in the first place, not by erecting sects in order to pull down sects, not even though we take *union* and *liberty* for our watch-word and banner. A sect is in its very essence exclusive. Seizing upon some one distinctive point, and bringing that out in undue relative prominence, it compels its adherents to look with disfavor and distrust upon those, who differ from them in that one point, however nearly they may agree with them in every thing else. A sect, which took union for its watch-word, would soon become bigoted against all, who would not fall in with its own plan of union, would wax censorious against the censorious, would hurl anathemas at the exclusive, and grow full of all uncharitableness in the cause of charity.

Nor yet are we to seek to advance the cause of Christian union by a forced agreement in matters of speculation. Our minds are not constituted, or educated alike. Our theories will and must vary, and it is well that they should. Dead uniformity would not be an union worth having. It is by unity in difference, by harmony amidst conflicting theories, by fellowship of the heart, while the individuality of mind remains unbroken, that God is most truly glorified. The harmony, which he would see in his church, is like that, which flows from yonder organ, in which every pipe has its separate note, and they might all be taken asunder, and be made to bray harsh and repulsive discord; but now, brought together by one controlling will, and the keys struck with one design, these various notes blend in perfect concord to the praise of the Almighty.

Nor yet are we to seek to bring ourselves into union with our Christian brethren by feint or by fawning. It will do no good, it will only mar our characters in point of sincerity and upon our own convictions, to express assent where we do not cordially feel it, to coax into our service the hacknied phrases or the party measures of those who differ from us, to lie constantly in wait for their expressions of courtesy, or to obtrude ours, where we have reason to believe that they will be unwelcome. An union brought about at the expense of integrity, by evasion, by concealment, is an union out of Christ,—an union, which crucifies afresh, and tramples on his bleeding body.

The great highway of Christian holiness is the true way of union. In this we have not a mere union of head or hand; but of heart. For the same chords vibrate, the same handwriting of God beams forth in every soul. The same great departments of duty lie before us all. In the way of love and of gospel obedience, we may all walk together in entire oneness of counsel and of spirit. Let us seek first of all the culture of heart and life, let us make growth in piety our chief aim; and then we shall be united fully and cordially with all, who have the same great end in view. Unite yourselves, my friends, with Christ. Bring yourselves into harmony with him. Go not over on this hand or on that, to take your key-note from these or those of your fellow-disciples. But draw near to Jesus, and attune your hearts by the breathings of his spirit. Thus become yourselves strings in the harp of God. Let no notes vibrate from your souls, but those of a Christlike love to God and man. In this way you place yourselves in the true centre of union; and, as fast as men grow in their Master's spirit they will grow into union with you.'

How truly does this make us realize the sublime and beautiful harmony existing among all those who love God and all whom God loves, the golden chain that, held in the hand of Him upon the throne, passes through and binds in one common brotherhood all who love and obey, making all one in Christ, and one in the Father.

We like the discourse and think that all its influences will be good. We question, however, whether some of its positions do not require a little qualification, or more illustration than is given them in the discourse. Is the difference between the Unitarian and the Trinitarian purely and entirely a philosophical difference?

We cannot forbear extracting another short passage under the first head.

'What is religious knowledge? It is heart-knowledge, not head-knowledge,—it is consciousness and experience, not names and formularies. Who truly knows God? Not he, who can number up his attributes with scholastic precision; but he to whom the arm of the Lord has been revealed, who has drawn near to him in prayer, and felt the grace of God shed abroad in his heart. Who best knows Christ? Not he, who can fix the most confident his rank in the universe; but he, who can look into his own soul, and see a Christ formed within,—even that meekness and gentleness, that love and submission, that purity and piety, which dwelt in the Savior. Nay, who best knows the rank of the Son,—the place which he occupies in the spiritual universe? Not he, who can trace the mystery of his birth from the bosom of the Father; but he, who has prayed with him on the mountain, watched with him in the garden, caught the breathings of his unquenchable love on Calvary, stooped to look into the place where the Lord lay, and had his risen Redeemer made known to him in the breaking of bread. Who best knows what regeneration is? Not he, who can talk of times and seasons, and tell whence the spirit cometh, and whither it goeth; but he, whose heart has become the temple of indwelling and inworking Deity, even though all that he can say of it be, 'By the grace of God I am what I am.' Who knows the most of heaven? Not he, who can say with assurance how the dead are raised, and in what bodies they come; but he, whose conversation is in heaven, whose daily walk is with God and Jesus. Of two men, one of them selfish and worldly, the slave of appetite or fashion, yet professing a creed philosophically accurate,—the other a holy, Christlike man, yet professing a creed grossly inaccurate in its *terms and* definition,—I maintain that the latter knows infinitely more of Christianity than the former.'

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Jack and the Bean Stalk, Law among Birds, Jemmy's Journey, Book of Rhymes, Truths and Fables, Stories and Rhymes, Spring, Summer, Autumn, Winter. W. Crosby & Co.: Boston: 1841.

We have here ten very good looking little books, the contents of which seem to us suited, for the most part, at once to delight and inform the young mind. The four which relate to the Seasons will be amusing to children, from six to ten years of age, and impart to them a knowledge of important subjects and events; but we object to the 'Journal of the First day of April,' as being silly and useless. 'Jack and the Bean Stalk,' has ever been a favorite with little folks, and many there are who will gladly welcome it as a New Year's gift. The other books contain much that is interesting and instructive, and nothing, that we have seen, of a hurtful tendency; while they all have pictures which, with few exceptions, children will pronounce pretty and delight to look upon.

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The Lowell Offering. A Repository of Original Articles on various subjects, written by Factory Operatives. No. 1. Lowell, Mass. Printed by A. Watson, 15 Central street.

The Offering has been published we believe some weeks, but we have not happened to meet with a copy till a day or two since. Here is something that will surprise those who have little knowledge of the character and condition of those employed in our factories, and will give pleasure to those who have felt some anxiety about the intellectual and moral influences of this employment. It will give no surprise however to those who have had some acquaintance with this class of persons, who know, notwithstanding the charges that some have made to the contrary, that there is no portion of the community, taken as a class, more respectable or irreproachable, that those living in our manufactoring districts, and employed in our manufacturing establishments, need not fear a comparison in any respect with any other districts, or those engaged in any other employments.

No. 1 of the Lowell Offering is written wholly by female operatives and is highly creditable to them. We give the following extract as a fair specimen of the whole.

SHALL WE KNOW EACH OTHER IN HEAVEN?

'Think you we shall know each other in heaven?' said a friend to me a few days since, as we were returning from a visit to a loved companion, whom consumption had selected for its victim—'Think you we shall know each other in heaven? or shall the knowledge, and the joys, and the sorrows of earth, and the strong and holy affections of the human heart, which have so swayed our being here, lie buried in eternal forgetfulness?

My thoughts instantly reverted to the friends of early and by-gone days, from whom I was now separated. I felt that I might never more meet them on earth; for some of them had crossed the waters of the great deep, and settled in foreign climes; others had found a home on the prairies of the 'far west;' and a few of this cherished number were quietly sleeping in the resting place appointed for all the living. Then came the thrilling question, Shall we know each other in heaven? Is it possible, said I to myself, that all the endearing ties which bind us to each other on earth, shall be rudely severed by the hand

of death? Can it be that those who have rejoiced with us when the bright sun of prosperity was beaming upon us, cheering and gladdening our hearts with its rays, and whose sympathies we have shared when the rude storms of adversity have swept across our pathway, blighting all that was fair and lovely, and leaving nought save desolation and ruin in their track; those who have knelt with us at the same shrine, and worshipped at the same altar, and whose very existence has been, as it were, interwoven with our own—can it be that these, when mingling with the pure spirits that bow before the throne of the Eternal, shall have no memories of those holy communings, no coming revelations of the blessed past; but that, standing side by side we shall be to each other as though we had never met?

But I am aware some may say, that the loves and friendships, and all the endearments which lend a charm to our present existence, are of an earthly nature, and that, therefore, they must be dissolved when we shall have put on the image of the heavenly. But I cannot agree with such. To me they partake more of heaven than of earth; they are, in fact, but one link in the great chain which connects us with the Deity; and

'From this vast chain whatever link you strike,
Tenth or ten thousandth, breaks the chain alike.'

Although we may not cling too fondly to the 'flowers of earth' that are strown in our pathway, yet

'The tendrils of the heart will twine
Around the spirit's treasures.'

And who shall say that it should not be thus, if the pleasure which we derive from communion with kindred spirits here below, is one upon which the sentence 'passing away' has never been inscribed? But, if it be not true, that the lamp of love will continue to burn, even after the taper of life shall be extinguished, it surely is a pleasing dream, and fain would I cling to the delusion, till the Father shall send the messenger of death to call me home. Then gladly will I bid adieu to all that belongs to earth, cherishing the hope of a blessed re union with the loved ones who have gone before in the spirit-land, where we shall 'see face to face, and know as we are known,' and where, in the smile of God's countenance, we shall live together, and together love and worship forevermore.

Grandfather's Chair; A History for Youth. By Nathaniel Hawthorne, Author of Twice Told Tales. Boston, E. P. Peabody. 1841.

We are very much pleased with this little book, and recommend it to our young friends as one which they will find in the perusal, as entertaining as almost any story of the imagination, and which will give them ideas, at once vivid and correct, of many of the leading characters and events of our early annals. With the exception of the Grandfather and his little auditors, and also the adventures of the Chair, which form the machinery of the work, nothing in the pages, as the author informs us, can be termed fictitious. The names of the chief personages, whose actions and traits of character are briefly described in the volume, are recapitulated in the following extract from the last chapter.

'Good old Grandfather now rose and quitted the room, while the children remained gazing at the table. Laurence, so vivid was his conception of past times, would hardly have deemed it strange, if its former occupants, one after another, had resumed the seat which they had each left vacant, such a dim length of years ago.

First, the gentle and lovely lady Arbella would have been seen in the old chair, almost sinking out of its arms, for very weakness; then Roger Williams, in his cloak and band, earnest, energetic, and benevolent; then the figure of Anne Hutchinson, with the like gesture as when she presided at the assemblages of women; then the dark, intellectual face of Vane, 'young in years, but in sage counsel old.' Next would have appeared the successive governors, Winthrop, Dudley, Bellingham, and Endicott, who sat in the chair, while it was a Chair of State. Then its ample seat would have been pressed by the comfortable, rotund corporation of the honest mint-master. Then the half-frenzied shape of Mary Dyer, the persecuted Quaker woman, clad in sackcloth and ashes, would have rested in it for a moment. Then the holy apostolic form of Eliot would have sanctified it. Then would have arisen, like the shade of departed Puritanism, the venerable dignity of the white-bearded Governor Bradstreet. Lastly, on the gorgeous crimson cushion of Grandfather's chair, would have shone the purple and golden magnificence of Sir William Phips.

But, all these, with the other historic personages, in the midst of whom the chair had so often stood, had passed, both in substance and shadow, from the scene of ages.'

Messrs. Editors,—I ask through the columns of your paper, to say a few words to a portion of our clergy, both in the city and in the country, on what I consider a defect in the mode in which they conduct the public exercises on the Lord's day. I allude to the *hurried* manner in which the successive parts of the service are not uncommonly introduced. With pain I have often witnessed, that after the principal prayer has been offered, and before the unavoidable noise consequent upon the resuming of seats is over, the Minister rises and hastily, as if with a desire to get through as soon as possible, announces the chapter in the Bible to be read; and this too in so careless a way, and so low a tone, that it is difficult for the mass of the congregation to learn what is proposed to be read for the edification of the assembly. Now I think the solemnity of our church services requires a different method; that they should be conducted with deliberation, and in a dignified manner, and in all respects so that the worshippers shall be seriously impressed. So hurriedly, and inaudibly, are the portions of Scripture to be read announced, that it is not one time in five that I can understand the book and chapter named. I feel this, as do many others, a serious evil. In my own case, and it is not singular, I have for a great length of time been in the habit of using my Bible in church. I like to turn to the *book* and *chapter*, and look over what is read by the Minister, for the object of more clearly understanding what is read. I have thought the practice a good one, and have often wished it were much more general than it is. Most obviously it is in very bad taste for a clergyman to hurry in the services to be performed; and a sure consequence of it is, that their desired effect is greatly diminished. The manner in which this is sometimes done in some churches, especially by youthful ministers, may be not unfitly compared to the rush at Hotels, and on board Steam Boats, on the announcement that the customary meals are ready;—it may not strike others in the same manner that it does me, but to my mind the one is as offensive as the other. It may be thought that I am a somewhat 'old fashioned man,' and may be called fastidious in my notions of propriety. Be it so. I can at least plead in excuse, if one is needed, what the late learned and venerable Judge Dawes used to say, that 'there is no accounting for tastes, any more than for the diversities in the human countenance.'

But, seriously, I do think the grounds of my complaint are well founded; that there is a deportment, not unfrequently manifested in the sacred desk, in conducting the services, which partakes more strongly of the impatient and driving spirit of the age, than of that deliberate, dignified, serious and solemn manner, which fitness and propriety demand. Many of our older clergymen, judging from their practice, are rightly impressed on this point. To mention an instance—who that has noted the solemn, dignified manner, and the clear and audible voice with which the venerable Doctor P—— of B—— invariably announces the Psalms and Hymns to be sung, the portion of Scripture to be read, and also the well measured spaces that he makes between the different services, does not feel that there is that in the desk, that is most worthy of careful and constant imitation? I forbear to enlarge upon the subject. I make no apology for offering my suggestions. They *may* do good,—at any rate, they cannot, I think, do harm.

A LAYMAN.

BRITISH UNITARIANISM.

We take from the December number—a very good one—of the Monthly Miscellany, the following interesting passage respecting Unitarianism in Great Britian. The writer, having given an account of the Unitarians of that country, regarded as a sect, proceeds to speak of the 'moral power' they are exerting for the common good.

'We direct our attention now to the influence which Unitarianism exerts on British society; and it is here that our sympathies are most enlisted. It is here that we think its real power is to be found. Here its great influence is not sectarian, but silent. Let other churches, if they will, count their hosts by thousands and by tens of thousands: but let Unitarians be content, if they are doing diffusive good, which in its effects is everlasting and progressive, though it be neither susceptible of number nor measurement. This influence we think they have. We can but specify a few instances. First, Education. They, with philanthropists of other communions, have taken their part in all exertions to liberalize, extend, and elevate the instruction of youth. Church bigotry and theological bigotry have used all means to monopolise it to themselves and to impress it with their own image, but Unitarians have labored to the utmost for the liberty of the young, and the right of human nature. Nor has it been without success: truth has been heard aloud, and justice, though not so extensively, has claimed and compelled attention. Within the limits of their own uncontrolled exertion, from their Sunday Schools they have sent forth on the world a spirit of moral power, that widens far beyond the boundaries of their sect. It is not that they have drilled proselytes to swell their ranks in the great sectarian review, nor that they cared to do so, but they have trained honest citizens and made faithful soldiers of Christ, whatever colors they may wear and under whatever banners they may assemble in the great musterings of Christian congregations. And in this department of moral action, it is to be remembered of what vast importance Sunday School education is in England. In that country so densely peopled, so complex in social interests, so filled with difficulties, even for mere existence; where so many are from birth, and before it, destined to toil six days in the week, the seventh is to many the only one in which their moral or intellectual nature receives any culture, and in this field of loving labor Unitarians have toiled constantly and to purpose.

Liberty, civil and religious. Unitarians have gone forward with the spirit of the age—have gone with the people; and in every stage in which freedom has had to struggle against privilege, against chartered abuses and prescriptive wrongs, they have acted and they have suffered. Since they have had name as a sect, they are identified with every progressive struggle of English liberty; and there is not a single movement in the cause of social emancipation or religtous tolerance, in which they have not borne a part. They have ever been constantly and consistently, through evil report and good, along with those who helped to pull down the throne of the despot and to break the sceptre of the tyrant. If there be instances to the contrary, as such there may be, they are only exceptions, and the causes must be sought in other sources than their religious opinions. That we do not exaggerate in this particular may be seen by the amount of popular confidence placed in Unitarians by the English masses, independently not only of theological sympathy, but in spite of theological differences. Civic magistracies in the power of popular election are constantly conferred on men of the Unitarian sect; and of all Dissenters this class counts the greatest number of members in Parliament. An able journal—The Eclectic Review—in the interest of Orthodox Dissent, has made the subject matter of complaint. Whatever justice there may be in this, the fact proves all for which we urge it, namely, the influence of Unitarian Christianity and the extent of popular confidence.

Social Philanthropy. In this, more than in other spheres of good, Unitarians claim no monopoly—fortunately they cannot—but they have added, and are adding their mite. Efforts, in conjunction with the good of all classes, they are making for the wretched and the sinful; in promoting habits of economy by Providence Societies; in diffusing intelligence by libraries; in mitigating the severity of laws, and exalting justice to sanctity and above revenge; in pouring into prisons the light of sympathy and the spirit of reformation; in providing a remedy for the fallen, and a refuge for the outcast; in sending missionaries to the unseen and neglected poor with relief for the body and the soul, bearing the love of God in their breasts and the help of man in their hands. It is not, as we have said, that Unitarians are alone in these great and good works—God forbid it—but we think, and in expressing our thought we hope not to be accused of sectarian vanity, that they are breathing into them large and liberal sentiments—a more expansive charity—a more elevated compassion for human nature, which in the worst reveres the Divine image, which in deformity and ruin respects the original dignity of man, and which without contempt or scorn aims to repair and to regenerate.

The last instance to which we shall allude, is the influence on theological dogma. Many horrors of Calvinism have, no doubt, been softened by the spirit of the age; but in the development of the spirit the sentiments of Unitarianism have not had slight influence. The tone of Calvinistic preaching has become softened and humanized. The God of grace and of nature is more heard of than the inexorable Being of omnipotent sovereignty, of irresponsible will, of eternal decrees, which irrevocably fix the number of men and angels that for all eternity are to burn with the fire of the seraph or the torture of the damned. The light of heaven is more frequently pictured than the miseries of hell. And Jesus the pitiful, the sorrowful, and the perfect, has been more frequently exhibited as a loving object to man, than as a vicarious victim to God. We might show the influence of this spirit in various directions, but our space will not admit of extended illustration.

[From the Mercantile Journal.]

TEMPERANCE MEETING IN MARLBOROUGH CHAPEL, SUNDAY EVENING.

This meeting was held agreeably to notice. The evening was very inclement, and, on that account, the number assembled was not large. but they were all good men and true, and, at the close of the meeting, many expressed strong wishes that meetings might be held in immediate and rapid succession.

Moses Grant opened the meeting by remarking on its objects, and on their paramount importance. His remarks derived great interest from having embraced in them a notice of his visit that afternoon, to the House of Correction.

He had seen there over three hundred men, women, and children collected together in the Chapel, and knew that a majority of these prisoners had been made such by intemperance.

Walter Channing introduced a resolve to the meeting, which contained an expression of gratitude to God for his blessing on the reform, manifested in the progress it has made, and a call on all friends of temperance to new and increasing efforts to promote its progress. The speaker alluded to the present time as singularly propitious for renewed efforts; it was a breathing time in the land—and so a favorable moment for the discussion, the calm discussion, of a great moral question.

Robert C. Waterston, minister of Pitts Street Chapel, followed. The strength of the speaker was in his facts, made illustrative of principles. You followed him in his daily walks, his constant visits to the abode of poverty, pauperism and drunkenness. It was the saddest picture of human wretchednesss. You felt it could not be drawn in more awful colors. From these recitals he passed to the manufacture and to the traffic, by a transition the most natural, and poured himself forth in a strain of appeal wholly irresistible. There was the deepest sympathy expressed for the drunkard, and all christian kindness towards him who made him such. But there came with both the deep, solemn rebuke, which the evil and its causes alike demand. He alluded powerfully to the common charge against the reform, that it was an old story; and showed with great power the perpetual, the daily claims of living human misery and sin, to constant, and to the deepest regard.

John Pierpont minister of Hollis Street Church, spoke next, to these two resolutions which he offered the meeting, viz.

Resolved, That in an elective government, laws, prohibiting the traffic in intoxicating drinks, can be sustained only by the settled conviction in the public mind that all such traffic is immoral, in that it is hostile to the general welfare.

Therefore, Resolved, That till that conviction is established in the mind of any community, the friends of the Temperance cause, and of human virtue and happiness, as connected with it, must rely entirely upon *moral suasion*.

The speaker went into an argument on principles, well established principles, and formed his illustration in parallels, which were run into with entire truth, with great point, and the utmost simplicity, between drunkenness and its consequences, and numerous crimes and vices which are punishable and are actually very severely punished by law. He asked, and, as we think, showed most satisfactorily, and with frequent eloquence, and with constant animation, how infinitely greater were the evils consequent on Intemperance and drunkard-making, to those which follow on any one, nay, all the other vices enumerated. The speaker never uttered himself with more sincere power, and no one could have heard him without admiring his wise boldness, his deep moral courage, his sympathy for the miseries of Intemperance, and his ardent wish, hope, and trust that it may be surpressed.

This is but an imperfect, hasty sketch of this most excellent meeting, this coming together of true friends to a true cause. This seemed after so long repose, like a new awaking to a subject ever dear to us all. Let us pursue it with light which time and observation have shed upon it. May we not try a new mode of extending its power? Suppose the manufacturer, the importer, the trafficker, the reformed drunkard, the drunkard himself, and the friends of the reform, were all invited to a discussion of the subject? What possible objection can be made to such a meeting? If none, then let it be called mutually by a committee composed of members from each of the above classes. Let the discussion be public, and so let all learn the principles of the reform, and let the validity be thoroughly tried. Let us have any plan which will secure public attention to this cause, and the issue cannot be doubtful.

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OBITUARY.

For the Register and Observer.

MRS ELIZA GLEASON CLARK.

Died in this city, on the 23d ult., Mrs Eliza Gleason, wife of Benjamin Clark Esq., Merchant, of the firm of Clark & Reed, and daughter of Micajah Reed Esq. of Hubbardston, aged 32.

In her person and character, there was a combination of physical and moral beauty which secured the respect of all her acquaintance. An intelligent countenance, clothed with a benevolent smile, encouraged the unfortunate in their appeals for sympathy, and a free, yet discriminating charity lightened their departure. Her house, the very exemplification of neatness and order, was the abode of cheerfulness and peace. Her husband's happiness was the aim of her life, while the spirit of religion pervaded her soul. A mother's joys but for a space, had preceded a mother's sorrows. While on her sick-bed she partook of the sacrament and persuaded her husband to dedicate himself to God. Calm and resigned in awaiting her summons, she scattered the tokens of her love with her parting blessing. Several times her life seemed to have gone, and again she revived. Her death was finally like a sweet sleep. What was mortal is gathered to its kindred dust, while her immortal spirit hath ascended to the Father of spirits.

INTELLIGENCE.

Second Trial in the Tenth District.—The second trial for a member of Congress in the tenth district will take place on the 4th of January next, by appointment of the Governor.

New Hampshire Senator.—Hon. Levi Woodbury is chosen Senator in Congress in place of Mr Hubbard, from the period of the termination of his labors as a member of the present administration.

Education in Kentucky.—It is stated in an address by Bishop Smith, Superintendent of Public Schools in Kentucky, that of the 140,000 children of the proper age to go to school, only about 32,000 are receiving education! He further states that it costs about as much to educate the 32,000 under the present system, as it would to educate the whole 140,000 under the Common School system!

In one of the Circuit Courts the Judge ascertained that not one of fifteen persons summoned as grand jurors could read or write his own name! In another county, in a public assembly of about fifty persons not one could be found capable of reading and attesting an instrument of writing!

Mormons arrived from England.—The packet ship North America, which arrived at New York last week, brought in her steerage 200 passengers, the whole of whom are 'Latter Day Saints,' or Mormons, bound for the Mormon settlement at Quincy. The Liverpool Chronicle states that upward of 2,000 are in treaty to embark early next spring for the same locality. A great portion of those who sailed in the North America, are members of the abstinence society, and are from Leicestershire and Herefordshire.

Revenue of Boston, for the financial years of 1839 and 1840:—

Fourth quarter, 1838,	$652,865 88
First do 1839,	562,915 27
Second do 1839,	875,130 69
Third do 1839,	1,281,748 99
	$3,372,660 83
Fourth quarter, 1839,	$575,032 70
First do 1840,	424,139 71
Second do 1840,	541,328 76
Third do 1840,	911,624 91
	$2,452,126 08
Debentures paid on merchandize exported during the financial year 1839,	$370,916 74
Debentures paid on merchandize exported during the financial year 1840,	417,474 67
Bounty paid on sugar refined, 1839,	162,014 45
Bounty paid on sugar refined, 1840,	134,123 65
Bounty paid on domestic spirits exported, 1839,	7,843 64
Bounty paid on domestic spirits exported, 1840,	10,485 64

[Morning Post.]

Medical Coroners.—The Boston Medical Journal suggests the expediency of appointing medical men to the office of coroners. 'The important responsibilities appertaining to that office (says the editor) positively require more elevated qualifications than are ordinarily found in individuals holding that trust in New England. This is admitted, even by the lawyers, who are certainly conversant with the unscientific manner in which coroners' juries are very generally conducted. Innocent persons are frequently, we apprehend, imprisoned and tried for their lives, because there was a lack of that sort of knowledge in conducting an inquest, which is expected in a civilized community. Were medical practitioners generally appointed—a courtesy which has not yet been extended to them by any executive hereabouts—the change would certainly redound to the public advantage.

North Carolina Senators.—The Legislature of North Carolina has elected W. P. Mangum and W. A. Graham, Senators in Congress—the former for six years from the 4th of March next, and to fill the unexpired term of Mr Brown; the latter to fill the unexpired portion of the term of Mr Strange, which is two years. Mr Graham is the Speaker of the House of Commons in North Carolina. The Whig majority was thirty four.

South Carolina.—The Legislature of South Carolina met at Columbia on the 23d ult. D. L. Wardlaw was unanimously chosen Speaker of the House, and T. W. Glover Clerk. In the Senate the Hon. Angus Patterson was re-elected President and W. Martin Clerk.

The Recent Storm was far more severe at the South than in our own neighborhood. The mails South of New York continue two days behindhand, and yet we have no note of the storm further south than Washington. The Intelligencer of Saturday, the latest received, says that an old-fashioned snow storm was raging when the paper went to press, and it was feared that it might prevent the attendance of a quorum of members of Congress on Monday.

The Baltimore American of Saturday says—'Snow commenced falling in this city yesterday, about eleven o'clock, A. M., and continued without intermission during the day and up to the hour when our paper was put to press last night.'

The mail cars, which left Philadelphia on Saturday, arrived at New York on Monday night, having been *forty nine hours* on the road.—*Courier.*

The Philadelphia National Gazette of Monday afternoon has the following:—

We have been visited by a snow storm such as has not been witnessed in this meridian for some years, so early in the season. It commenced on Friday, and with the intermission of a few hours on Saturday, continued till Sunday evening, the snow having reached about eighteen inches on level.

The Boundary.—Mr Lally, one of the gentlemen attached to Professor Renwick's party of Boundary Commissioners, arrived here in the Western stage on Thursday, from New York, on his route to Head Quarters, whither he goes to obtain some topographical information relative to the river St John, which the American Commissioners require in making out their forthcoming report. Mr L. informs us that in his last survey, he explored the whole extent of country between this place and the St. Lawrence, which he represents as a most desolate and barren region. Nothing but bogs, lakes and marshes, with some broken and irregular ridges of highlands, covered with a stunted growth of moss clad trees, meet the eye after leaving the St. John some fifteen or twenty miles. The different parties after exploring the sources of nearly all the streams and the rivers in that section, rendezvoused at Temiscouata on the 21st ult. from whence they proceeded to Quebec and New York. The parties that went up the Kennebeck and Penobscot, we understand have also returned, thus completing the whole American survey, with the exception of running the Meridian by lunar observations, (which however cannot very materially affect the great question at issue, at the present moment,) now going on under the direction of Major Graham, whose party is encamped on Park Hill, about 7 miles to the S. W. of Woodstock, and which cannot be completed under two years if extended to the St. Lawrence, as it probably will be.—*Woodstock Times.*

The Almond.—A horticulturist in New-York, Mr Nones, has gone largely into the culture of the Languedoc Almond, the best variety of this fruit raised in France. He has raised, in the vicinity of New-York, this year, 10,000 of these trees, many of which are five feet high, having made a most luxuriant growth. He is confident that the trees will prove perfectly hardy, and on the third season will yield fruit abundantly. If so, the Almond may hereafter become an important item of culture, and its import from Europe be materially decreased.

Electrical Eel.—Most extraordinary and interesting experiments in electricity have been exhibited, during the past week, by Mr E. M. Clarke with this animal, at the Royal Gallery of Practical Science. This institution is the only one in Europe possessing this scientific treasure. It was purchased by the spirited conductors, in the autumn of 1838, from a merchant captain, for a considerable sum of money, after being refused by every other institution in London, in consequence of its apparently dying state. Means, however were adopted for its recovery, at the suggestion of a fishmonger, (feeding with blood) which was successful. In the spring of the following year, Dr Faraday commenced a series of experiments, and succeeded in deflecting the magnetic needle, developing a most brilliant spark, and also effecting decomposition. A very powerful shock is experienced in touching the animal with the hands. It is a native of South America, and is found chiefly in sha low parts of rivers and muddy pools. The Indians are making use of its electrical powers to assist them in capturing wild horses.—*London paper.*

Resignation.—The Hon. John W. Crocket, son of the immortal Davy, has written a letter to his constituents, announcing his intention of retiring from Congressional life, at the close of the present Congress. He assigns as a reason for this course, his 'conscious want of the high qualifications necessary to an able and efficient discharge of his duties.' Such modesty in a politician, it must be acknowledged, 'is a virtue somewhat rare.'—*Courier.*

Texas and Great Britain.—It is reported by the Great Western that Gen. Hamilton, the Ambassador of Texas, has agreed with Lord Palmerston upon the terms of a treaty between these two high contracting parties, by which Great Britain consents to acknowledge the independence of Texas, and use her endeavors to obtain the same recognition on the part of Mexico.

Newfoundland.—A joint stock company has been formed in Newfoundland for establishing a steam boat line between St. John's in that Island, and Halifax. It is to have a capital of £25,000, of which three-tenths are to be reserved for Nova Scotia, two-tenths for England, and the rest to be taken in the Island.

All for Glory.—Since the invasion of Algiers by the French upwards of two years ago, upwards of 50,000 French soldiers have been slain. There are about 70,000 soldiers in that country, 10,000 of whom are in hospitals. It requires the sum of $100,000 per week to pay and support them.

Steam on Common Roads.—They have brought the machinery of a locomotive for ordinary roads in England to such perfection that, on a recent experimental trip, it repeatedly turned corners at a speed of twelve miles an hour. The boilers being under a pressure of only 46 or 48 pounds to the square inch, while in this country the boilers of locomotives for railroads are made to bear 60 or 70 pounds to the inch. The machinery is so completely concealed, that horses are not frightened at its appearance on the road.

Mission Prize Essay.—Many of our readers will remember that three years ago two prizes, of two hundred guineas and of fifty guineas respectively, were offered, by a body of Christians associated for the purpose, for the two best essays that should be produced before June 1st, 1839, on the 'Duty, Privilege, and Encouragement of Christians to send the Gospel to the Heathen.' The prospectus was issued under the signatures of Dr Chalmers, of the late respected Dr M'Gill, Professor of Theology in the Glasgow University, and of Dr Duff, the eminent Superintendent of the General Assembly's Missionary and Educational Institution at Calcutta. The adjudicators were chosen to represent the different churches, who have practically acknowledged the obligation to engage in the sacred enterprize of Christianizing the world—viz., for the church of England, the Rev Henry Melville, of Camberwell; for the church of Scotland, the Rev Dr Welsh, Professor of Church History in the University of Edinburgh; for the Independents, the Rev Dr Wardlaw, of Glasgow; for the Baptists, the Rev Thomas S. Crisp, of the Baptist College, Bristol; and for the Wesleyans, the Rev Dr Bunting. These names are a guarantee for an impartial and efficient discharge of the difficult task of deciding on the merits of the different essays lodged, which were more than forty in number. The award was expected some months ago, but circumstances have made a postponment necessary. We trust, however, that very shortly the Christians of our own country and throughout the world—for the interest of the scheme is not local or national—will be gratified by the publication of two works which may become eminently useful in extending a missionary spirit. It is an encouraging and delightful fact, that the desire to join in the noble competition was, apparently, as vivid in the United States as here. More than one powerful application came from the clergymen in the Union for an extension of the time allowed to furnish essays, but the terms of the original prospectus reluctantly forced the offerers of the prizes to refuse. There is, however, reason to hope the other side of the Atlantic has, notwithstanding, furnished a quota of the array of talent just mentioned.—*Liverpool Mail.*

MARRIAGES.

In this city, on Sunday evening last, Mr Sylvester Seaverns to Miss Ann Rebecca Coye.

In this city, Dec. 3, Mr Elbridge G. Dudley, merchant, to Miss Sarah W. Child, daughter of Stephen Child, Esq.

In this city, 26th ult., at the Chardon Street Chapel, by Rev. Mr Himes, Mr John D. Revaleon to Miss Harriet E. Rowe, both of Boston.

In this city, on Tuesday evening, by Rev. Mr Ripley, Mr Edmund P. Dolbeare to Miss Martha Sargent.

In Gloucester, Mr Benjamin H. Corliss to Miss Martha F. Burnham.

In Lynn, Mr Albert Phelps to Miss N. Jane Nichols.

In Beverly, on the 6th ult, by Rev. C. W. Flanders, Mr Charles A. Appleton, of Hamilton, to Miss Clarissa Ann Chandler, of B.

In Salem, on Saturday morning, by Rev. Dr Emerson, John Ten Brook, Esq. of New York, to Miss Susan S. Hopkins, of Salem.

In Canton, on Monday evening, Dec. 7, by Rev. Mr Ballou of Stoughton, Mr William Blackman to Miss Caroline Crane, both of C.

In Concord, Ebenezer Rockwood Hoar, Esq. to Miss Caroline D. daughter of Hon. Nathan Brooks.

In Brighton, 3d inst, Mr James Wellington to Miss Sarah Ann Fuller, both of B.

In Quincy, Mr John Harris, of Rockport, Mass., to Miss Abigail R. Tirrell, of Q.

In Duxbury, 26th ult, by Rev. Mr Moore, Mr Jonas Coburn, of Medford, to Miss Sarah F. Sampson, of D.

In Dover, Mass., 26th ult, by Rev. Ralph Sanger, Mr John L. Moore, of the firm of Moore & Gay, of Boston, to Miss Anna Johnson, of D.

In Pepperell, on Tuesday morning, by Rev. Mr Andrews, Mr Charles Trull, of the firm of Ezra Trull & Sons, Boston, to Miss Sarah Amelia, daughter of Gen'l John Tarbell, of P.

In Lunenburg, on the 7th inst, by the Rev. William Farmer, Mr Ezra Farmer to Miss Sarah, daughter of Mr Eldad Bailey, both of L.

In Lunenburg, 2d inst, by Rev. Mr Lincoln, Mr Edward Colman, of Boston, to Miss Eliza A. Turner, of L.

In Bristol, R. I., 1st inst, Mr G. F. R. Wadleigh, of Boston, to Miss Martha, daughter of Col. Samuel Taylor, of Bristol.

In Gorham, Me., Dr John Pierce, of Edgartown, to Miss Chloe, daughter of the late Alexander M'Lellan.

In Wolcott, Vt., Mr Marvin T. Marcy, of Boston, to Miss Vilana Tallman, of W.

In Granville, N. Y., Nov. 24, Mr Alfred W. Upham, of Boston, to Mrs Elizabeth R. wife of the late Lyman Granger, Esq.

DEATHS.

In this city, 29th ult., Miss Mary Ann Frances, daughter of William Stevenson, Esq. 31.

In this city, Gen'l David Leavitt, 73, formerly of Putney, Vt.

In this city, 8th inst, Mr Benjamin Clark, 73.

In Charlestown, 5th instant, Mrs Anna Haynes, formerly of Haverhill, Mass., 80; 29th ult, Ellen, only child of Henry and Abby Prentiss, 5 months.

In Charlestown, Miss Elvira V. C. Wetherbee, 16; Mrs Susannah B. Smith, 32.

In Roxbury, 2d inst, Mrs Sarah, wife of Mr Joshua B. Stearns, of Charlestown, 33.

In Roxbury, Nov. 28, Mr Joseph D. Williams, 38; Dec. 6, Edwin Leonard, son of Mr Joseph P. Hayden.

In Roxbury, Dec. 3d, Mary Ann Alexius, second daughter of James Sullivan, 18.

In Newton, Mrs Anna widow of the late Mr Henry Crafts, 71.

In Littleton, Nov. 28, Mr Charles V. Fisk, 29.

In Newburyport, 2d inst, Mrs Joanna G. Stearns, wife of Rev. Jonathan F. Stearns of N. and only surviving daughter of the late Dr James P. Chaplin, of Cambridgeport.

At his residence in Andover, on Monday evening, Dec. 7, Dr Nathaniel Swift, 62.

In Dorchester, 29th ult, of consumption, Mr William Ware, 56.

In Quincy, 29th ult, Miss Betsey Bent, 87.

In Harvard, 2d inst, Mr Benjamin K. Park, eldest son of John Park, Esq. 34.

In Norton, Mass., 7th inst, Mr John Deane, 64; a native of Mansfield, Mass.

In Medfield, Dec. 3, Mr Hasket Derby, son of the late John Derby, Esq. of Salem, 44.

In Essex, Mrs Mary Story, wife of Jonathan Story, Esq., 60.

In Leominster, 30th ult. Charles H., son of Henry Allen, 22.

In Portsmouth, John Hale Sheafe, Esq. merchant, 46.

In New York, 28 ult., Miss Catharine Matilda Goodhue, 19, formerly of Boston.

In Rochester, N. Y. 26th ult. of apoplexy, Mrs Ruby Gould, consort of Gen Jacob Gould, formerly of Andover, Ms.

In Burlington, N. J. Abigail Barker, an eminent minister of the Society of Friends, and widow of the late Peter Barker.

In Richmond, Va., 27th ult, Rev Mr Meade, Editor of the Southern Churchman.

In Chilicothe, Ohio, 22d ult, Col. Wm. Beach, 53, formerly of Gloucester, Mass.

In Fort Winnebago, Nov. 2d, Lieut. Samuel Whitehorne, of the 5th regiment of Infantry, and only son of Samuel Whitehorne, Esq., of Newport, R. I. 25

In Sabinetown, Texas, Nov. 5, Mr George W. Martin, son of the late Gov. Simeon Martin, of Newport, R. I.

In Cienfuegos, Cuba, 3d ult. Mr Wm. H. Bright, of Portland, 26.

NEW ENGLISH BOOKS.—Prof. Smyth's Lectures on Modern History, 3 vols—do do do on the French Revolution, 3 vols—Life and Times of Archbishop Sharp, by Thomas Stephen, 8vo—Cave's Lives of the Fathers, 3 vols—Sermons by Rev. E. W. Le Bas, third edition—3 vols—Fuller's Worthies of England by Nuthall, 3 vo—Burn's Works with Life by Cunningham, 1 vol—Waltoni Prolegomena, by Wrangham, 2 vols—The Steam Engine, Steam Navigation and Railways, by Dr Lardner, 8vo—Turkey and the Turks by John Reid—Fuller's History of Cambridge and of Waltham Abbey, &c.—Gulliver's Travels, illustrated with Notes, &c., by W. C. Taylor—Clarendon's History of the Rebellion, fifty-six portraits, 2 vols—Burnet's History of his Own Time, fifty portraits, 2 vols—The Works of Lord Bacon 2 vols—Wordsworth's Greece, illustrated, 8vo—S. Augustine's Confessions, revised by the Rev. E. B. Pusey—Macintosh on Ethical Philosophy, edited by Whewell—Walsh on Coins—The Heart's Ease, by Symon Patrick, D. D.—The Life of Christ, illustrated—Sowing and Reaping, by Mary Howitt—The Sporting Oracle and Almanac of Rural Life, for 1841—Aldine Editions of Young, Gray, Milton, Herbert, &c.—Fuller's History of the Holy War—Pickering—Donne's Devotions—Death's Duel, &c.—with Life of Walton, &c.—Wells' Geography of the Old and New Testament, 8 vols—Milman's History of Christianity, 2 vols, Paris edition—Lavater's Essays on Physiognomy illustrated, 8vo—Selections from Hooker, 1 vol—Godly Meditations upon the Sacrament, by Christopher Sutton.

This day received and for sale by C. C. LITTLE & JAMES BROWN, Importers of Foreign Books, No. 112 Washington street. dec 12

EMANCIPATION, by Dr Channing.—Just published Emancipation, by W. E. Channing.
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Legends of Venice—illustrated by I. H. Herbert Esq.,—edited by Thomas Roscoe, Esq.
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Juvenile Scrap Book—The Token
Rose of Sharon—The Boston Book
The Amaranth—Juvenile Forget Me Not
Youth's Keepsake—Annualette.
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Fisher's Drawing Room Scrap Book, with Poetical illustrations, by Mary Howitt, containing many fine plates.
Heath's Picturesque Annual—a history and description of Belgium, by Thomas Roscoe, with sixteen highly finished engravings, from drawings by Allom.
Legends of Venice, displayed in a series of eleven highly finished engravings, from designs by Herbert, edited by Thomas Roscoe.
The Forget Me Not—a Christmas, New Year's and Birthday Present, edited by Frederick Shoberl, containing 11 fine engravings.
Finden's Tableaux—a splendid quarto Annual, the Iris of Prose, Poetry and Art, illustrated with engravings, by W. & E. Finden, from Paintings by Stephanoff and Corbould, edited by Mary Russell Mitford.
The Protestant Annual—editited by Charlotte Elizabeth, with 10 highly finished engravings.
The Royal Book of Gems, illustrated with fifty fine richly executed engravings by the first artists.
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The Juvenile Scrap Book, by Mrs Ellis, containing many fine engravings.
The Christian Souvenir, a literary and religious offering, with fine engravings of Sacred subjects.
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The above, with a fine lot of elegantly bound English Books, for sale at TICKNOR'S, corner of Washington and School streets. d12

COLONIZATION AND CHRISTIANITY: A popular History of the Treatment of the Natives by the Europeans, in all their Colonies; by William Howitt.
A few copies for sale by
C. C. LITTLE & J. BROWN,

POETRY.

THE LIVING AND THE DEAD.

Maiden!—whose mirthful glances speak
Youth's fulness of delight,
The opening rose upon whose cheek,
Is delicately bright
As the spring flowers thy hand hath wove
Thy sunny locks among,
All radiant in the light of love,—
Forsake the festal throng,
Draw near, and bow thy graceful head,
To gaze upon the youthful dead.

See! on her pale and placid brow,
Parts the dark wavy hair;
Upon her breast her hands of snow
Are clasped, as if in prayer;
And yet there lingers on her face,
Like moonlight on the wave,
Shedding o'er all a tender grace,
The angel smile she gave,
When from this pale but lovely clay
The sainted spirit passed away.

Maiden! what recks that spirit now
How fair its earthly shrine;
That its frail dwelling place below
Was beautiful as thine?
Those faded charms but yesterday
Like thine resplendent shone;
A few short hours, and wan decay
May prey upon thine own.
Yet shudder not; think'st thou that she
Would now exchange her lot with thee?

No! she must chill and tasteless deem
The cup of earthly joy;
For she has tasted of the stream
Of bliss without alloy.
Youth its gay visions may unfold
Before thy dazzled eye;
Its brightest dreams are dark and cold,
To that reality,
Which mortal fancy cannot paint,
The bliss of the ascended saint!

Devote not at the world's vain shrine,
Maiden! thy youthful heart;
But give thy love to things divine,
Immortal as thou art!
Then, if thy hope, thy treasure be
Beyond the changing skies,
The opening grave shall seem to thee
The gate of Paradise,
And Death will be the angel sent
To call thee home from banishment.

PILGRIM'S WAY SONG.

BY MISS H. F. GOULD.

I 'm bound to the house of my Father;
O draw not my feet from the way,
Nor stop me these wild flowers to gather;
They droop at my touch and decay!
I think of the flowers that are blooming
In beauty unfading above,
The wings of kind angels perfuming,
Who fly down on errands of love.

Of earth's shallow waters the drinking
Is powerless my thirst to allay;
Their taste is of tears, while we 're sinking
Beside them where quicksands betray.
I long for the fount ever living,
That flows by my Father's own door,
With waters so sweet and life-giving,
To drink and to thirst never more.

The gold of this bright happy dwelling,
Makes all lower gold to look dim;
Its treasures all treasures excelling,
Shine forth and allure me to Him.
The gems of this world I am treading
In dust, where as pebbles they lie;
To win the rich pearl that is shedding
Its lustre so pure from on high.

For pains a torn spirit is feeling,
No balsam from earth it receives,
I go to the tree that is healing,
To drop in my wounds from its leaves.
A child that is weary with roaming,
Returning in gladness to see
Its home, and its parent, I 'm coming—
My Father, I hasten to thee!

MISCELLANEOUS.

INDIAN WAR CUSTOMS.

The fate of the Indian tribes of North America, their gradual decay and destruction before the march of the white man, are frequently made subjects of melancholy regret, and sometimes of eloquent invective. That great injustice, cruelty and wrong have sometimes been inflicted upon them cannot be doubted, but when one reads the following passage from Mr Bancroft's history and reflects that 'such were the customs that Europeans have displaced,' he can hardly regret that the broad lands of the continent are now covered with a civilized and Christian people instead of races addicted to savage barbarities.

'More commonly, it was the captive's lot to endure torments and death, in the forms which Brebeuf has described. On the way to the cabins of his conquerors, the hands of an Iroquois prisoner were crushed between stones, his fingers torn off or mutilated, the joints of his arms scorched and gashed, while he himself preserved his tranquillity, and sang the songs of his nation. Arriving at the homes of his conquerors, all the cabins regaled him, and a young girl was bestowed on him, to be the wife of his captivity and the companion of his last loves. At one village after another, he was present at festivals which were given in his name, and at which he was obliged to sing. The old chief, who might have adopted him in place of a fallen nephew, chose rather to gratify revenge, and pronounced the doom of death. 'That is well,' was his reply. The sister of the fallen warrior, into whose place it had been proposed to receive him, still treated him with tenderness as a brother, offering him food, and serving him with interest and regard; her father caressed him as though he had become his kinsman, gave him a pipe, and wiped the thick drops of sweat from his face. His last entertainment, made at the charge of the bereaved chief, began at noon. To the crowd of his guests he declared,—'My brothers, I am going to die; make merry around me with good heart: I am a man; I fear neither death nor your torments:' and he sang aloud. The feast being ended, he was conducted to the cabin of of blood. They place him on a mat, and bind his hands; he rises, and dances round the cabin, chanting his death-song. At eight in the evening, eleven fires had been kindled, and these are hedged in by files of spectators. The young men selected to be the actors are exhorted to do well, for their deeds would be grateful to Areskoui, the powerful war-god. A warchief strips the prisoner, shows him naked to the people, and assigns their office to the tormentors. Then ensued a scene the most horrible: torments lasted till after sunrise, when the wretched victim, bruised, gashed, mutilated, half-roasted, and scalped, was carried out of the village, and hacked in pieces. A festival upon his flesh completed the sacrifice. Such were the customs that Europeans have displaced.

The solemn execution of the captive seems to have been, in part at least, an act of faith.'

BETTING.

Betting is one form of gambling—a form as pernicious, in its influence upon the mind, and upon an honest fortune, as gambling in any other form. What difference does it make, whether a man goes into one of those miserable holes—or hells—called billiard rooms or bowling alleys, and hazards his money on the chance of a ball, or whether he submits it to the chance of an election, or any other uncertain circumstance? And yet there are many who would not incur the disgrace of being caught in a gambling shop, who are not slow to game in the shape of betting on elections. It is time this evil were rebuked. As we said before, its influence is bad in every point of view. Betting on elections has this additional evil attending it—it endangers the purity of the elective franchise, substitutes a mercenary for a patriotic motive, and introduces an indirect system of outright bribery. There ought to be laws against it, and those laws should be rigidly enforced. We have seen it stated, that in the single State of Pennsylvania, during the late election, more than a million of dollars were 'up' on the issue of that State! When such sums are at stake, what motives are created for false returns and lying, and how easy might it be for a part of it to be brought to bear on some returning officer to tempt him to destroy or alter the record of the people's votes. In the whole Union, doubtless millions were staked, so that the contest amounted to little better than a gambling concern affecting the elections of the country. And has it come to this? Are the elections of our country become a mere game at which partizans are to play for money? Then indeed are the days of our republic numbered. When public virtue becomes corrupted by a speculating mania, and its twin fiend gambling, and the elective franchise shall be employed as a pack of cards by which to turn the fortunes of the gamesters, we may bid a long and last farewell to all we have boasted about the competency of our people for self-government.

If we would save our institutions in time, let every friend of his country, every friend of general virtue, publicly and privately fear not to frown upon and condemn gambling in all its forms. It is becoming a fearful evil of the age in which we live. Let ministers preach against it; let Christians pray against it; let legislators enact laws against it, and let all our magistrates and officers of justice proceed against it, without partiality and without favor. —*Gospel Banner.*

KINDNESS.—The language of reason unaccompanied by kindness will often fail of making an impression; it has no effect on the understanding, because it touches not the heart. The language of kindness unassociated with reason, will frequently be unable to persude; because, though it may gain upon the affections, it wants that which is necessary to convince the judgment: but let reason and kindness be united in a discourse, and seldom will ever pride or prejudice find it easy to resist.—*Rev. T. Gisborne.*

RELIGIOUS TOLERATION.

What is the meaning of religious toleration? That a man should hold, without pain or penalty, any religous opinions—and choose for his instruction in the business of salvation, any guide whom he pleases—care being taken, that the teacher, and the doctrine, injure neither the policy nor the morals of the country. We maintain, that perfect religious toleration applies as much to the teacher, as the thing taught; and that it is quite as intolerant to make a man hear Thomas, who wants to hear John, as it would be to make a man profess Arminian, who wished to profess Calvinistical principles. What right has any Government to dictate to any man who shall guide him to heaven, any more than it has to persecute the religious tenets by which he hopes to arrive there? You believe that the heretic professes doctrine utterly incompatible with the true spirit of the gospel; first you burnt him for this—then you whipt him—then you fined him—then you put him in prison. All this did no good—and, for these hundred years past you have let him alone. * *

* Nothing dies so hard and rallies so often as intolerance. The fires are put out, and no living nostril has scented the nidor of a human creature roasted for faith;—then, after this, the prison-doors were got open, and the chains knocked off;—and now, Lord Sidmouth only begs that men who disagree with him in religious opinions may be deprived of all civil offices, and not be allowed to hear the preachers they like best. Chains and whips he would not hear of; but these mild gratifications of his will every orthodox mind is surely entitled to. The hardships would indeed be great if a churchman were deprived of the amusement of putting a dissenting parson in prison. We are convinced that Lord Sidmouth is a very amiable and well-intentioned man; his error is not the error of his heart, but of his time, above which few men ever rise. It is the error of some four or five hundred thousand Englishmen, of decent education and worthy characters, who conscientiously believe that they are punishing, and continuing incapacities, for the good of the State: while they are, in fact, (though without knowing it) only gratifying that insolence, hatred and revenge, which all human beings are unfortunately so ready to feel against those who will not conform to their own sentiments.—*Sidney Smith, England.*

The Jew.—The following cuts deep. It is a weapon of truth, and severe as just.

'A writer in the Philadelphia Ledger, lately published a severe article in reference to the Jews, as a body. One of the Israelites of that city replies as follows:—"Can the author of the phillippic against the Jews point out an Israelite who had been brought up before a magistrate, and fined for drunkenness? Or has ever any one of our people been convicted, or even tried, for murder, arson, rape, blasphemy, adultery, &c? Does your correspondent know a single instance, where any one of the Israelites has abandoned his wife and children and left them a charge to the overseers of the poor?" The writer of the letter makes an appeal to us of the press: "I ask you, if ever you received an advertisement, from an Israelite, announcing that his wife had eloped, and cautioning the public not to trust the partner of his bosom?"' —*Providence Journal.*

A BEREAVEMENT.

Little Edward, who had been playing with Carlo upon the floor, now came and laid his head in the lap of his mother. She took him in her arms, caressing him gently; for she observed his flesh seemed quite hot.

Mary brought a sponge and bowl of water, and Mrs C. bathed his little limbs: and he soon fell asleep.

The scarlet fever had begun to prevail in the village, and had been very mortal in the neighboring towns. Many a mother had been called to lay her cherished one in the cold chamber of death; and Mrs C. could not but feel anxious at the appearance of illness in one so beloved. She watched the restless slumbers of Edward with a moistened eye; and when he awoke, she presented the cooling draught with a mother's tenderness. The little boy looked earnestly at her sober face, presented his hot lips for a kiss, and sank again to a disturbed sleep.

On the return of Mr Cleveland, at night, the symptoms had advanced so rapidly, that George was sent for the physician.

There could be no mistake; the scarlet fever had exhibited itself in its most alarming form. George and Mary forgot everything in their attendance upon the little sufferer. The choicest blossoms were taken from the most beautiful plants, and presented to his notice. Edward—true, even in sickness, to the elegant taste that had become a part of his little being—would hold them in his fevered fingers, and look upon them, as if they sent an emotion of happiness through his whole frame.

Nothing could exceed the gentleness and patience of the dear sufferer. The most nauseous medicines were taken, only to be rewarded with a sweet kiss from mother—and that, too, without a word of complaint. No deception was practised. He was not told the bitter drug was 'goody,' in order to induce him to swallow it; for in the family of our story, the truth was never tampered with.

When tossing with the restlessness of fever, he would turn his sweet, patient smile upon his mother, and lisp, 'Sing, mamma—sing:' —and the soft, tremulous tones of her gentle voice broke with sad melody the silence of the sick room.

On the fifth day of the attack, he appeared quite free from pain, returned the caresses of poor Carlo, who whined incessantly by him, and reached his little hands out for a blossom of the rose tree. Mr C. took him in his arms, and carried him about the room. Every familiar object claimed a share of his notice.

George and Mary could scarcely restrain their happiness. Mary brought her choisest treasures, and gave him to play with; for now, surely, she thought, he will get well—and he seemed ten times dearer than ever, from the danger he appeared to have escaped. She was surprised and incredulous, when the doctor told her he was no better.

Edward smiled languidly, as all gathered around him; and put up his lips and kissed each one. He then reached his arms to his mother, folded them about her neck, and again and again kissed her pale face. Soon after, he sank into a quiet sleep. The anxious mother almost withheld her breathing, that nothing might disturb him. But the shrinking features, the heaving chest, told plainly that death was there!

Mr Cleveland took him from his mother's bosom, and laid him gently upon the pillow. His breath grew more and more faint, till it ceased altogether: and the little family stood in silent tears, over the lifeless form of one so lovely, and so beloved.

Many had been the bereavements of Mrs Cleveland, but she was now called to feel the far more bitter grief of a mother's sorrow. Mothers alone can tell how her heart yearned to meet once more the dove-like beaming of those eyes, now closed in death; to feel the little arms about her neck, and the soft lips pressed to hers in gentle caressing. An unnatural stillness rested upon the dwelling: for the cheerful prattle of little Edward, and the sound of his busy feet upon the floor, were hushed forever.

Mrs Cleveland had felt the full depths of maternal tenderness; but she had drank too of the fountain of living waters—and she now found it a well of life, pouring out the fulness of hope and consolation; and she laid her hand upon the brow of her dead child, and uttered calmly —'The cup which my heavenly Father hath given me, shall I not drink it?'

She severed a curl from his fair brow, and laid it away, to behold in after years with a chastened sorrow. With her own hands she arranged the small white robe, and brushed for the last time the glossy hair, every fibre of which was dear to her heart. Choice flowers were spread upon his breast, meet emblems of his purity and early decay.

When the snows of winter disappeared, and the meek flowers of spring smiled upon the earth, George and Mary twined blossoms for the grave of Edward; for sorrow had, for the first time, entered deeply into their young hearts. The memory of Edward was henceforth to be associated with all that was pure and beautiful; and for them, a softened shadow was to rest forever on all the bright things of earth.

As the season advanced, and the honey-suckles and pansies began to unfold their blossoms, a bud of immortality bloomed in the dwelling of the Clevelands.

'You will call him Edward, I suppose,' said the nurse, as she sat with the babe in her lap.

'Oh no,' replied Mary, earnestly; 'that belongs to our brother in heaven. Call him Charles, mother—Charley is so pretty; I shall love him as well again, with such a pretty name.'

Phœbe now put the child into the bed, and left the room. When the door closed, Mary burst into tears.

'O, mother,' she said, 'how happy we should be, if Edward were only here.'

Mrs Cleveland pressed the child to her bosom, and kissed the cheek of Mary.

'We have another kind of riches, now that Edward has left us. Can you tell me what it is, Mary?'

'Is it tears, mother—sorrow, that will make our hearts better?'

'I meant, my dear, a treasure in heaven. Grateful hearts, and holy affections, are a part of our treasure there; but dear little Edward has been taken from earth to heaven, to constitute a part of our heavenly treasures also. His death has brought the riches of the unseen world more palpably before us; and now that he has entered, it brings heaven nearer to us. I feel as though a veil alone were suspended between us, waiting only the hand of death to brush it aside. We shall think of Edward, and think oftener of heaven, now.'

'And yet, mother, I wish he had n't died: he was always so happy and so good.'

'He was the more fit for heaven, my dear. Oh, not for worlds, would I have him return to this place of sin and suffering. It is good to be afflicted; for sorrow leads us to the only true source of comfort.'

'O, dear mother, this world is hardly worth living in, if we must part so often with those we love best.'

'It is a very beautiful world, my dear—full of lovely objects, and those calculated to develope our best affections. But it is not our home: —that is in heaven; and the sufferings we endure here, are to purify us, and make us long for that better home.'

'I almost wish I could go now, mother; for the world begins to look dark and dreary, since little Edward died.'

'If you had a bouquet of choice flowers, Mary, could n't you give one of the choisest to a friend you loved much?'

'Yes, I should select the most beautiful for the dearest friend.'

'Then cannot you give up one dear object to God, who is kinder than any earthly friend? You grieved that the snows and blasts of winter would scatter the leaves of the violets upon the ground; and yet, when our heavenly Father would take our dear little Edward to his bosom, and shield him from the storms of suffering and sorrow, and place him in one of his own beautiful mansions, to await there our coming—like an ungrateful child, who, because he has lost one blossom, throws the whole aside —you say the world is not worth living in. We must live by faith, Mary, in the hope of a better world. The hopes of heaven are the highest riches—the only enduring riches.'

Mary dried her tears.—'How much we have to learn, mother! oh, how thankful I am, that I can think.'

[From the Sabbath School Treasury.]

THE LAST WORDS OF MY GRANDFATHER.

When I was six years old, I went to live with my grandfather. Being the only child in his family, I soon became a favorite; and probably no father could have felt more solicitude than he, for my comfort and happiness. I have now arrived at manhood, still, I recall those days with peculiar pleasure, chastened by the remembrance, that he who then lived to administer to mine and others' happiness, no longer survives to aid by his counsel, or gladden the heart by the exuberance of his benevolence and good humor. Owing to some providential circumstances, I left him, and was put out to a trade, sooner than would have been the case had things been otherwise. But how strongly is the memory of that day impressed on my mind! I had packed all my things in my little trunk, and sat down to await the arrival of the stage that was to carry me to my place of destination. The remembrance of days gone by passed before my mind in rapid succession, and for once I felt to appreciate their value. But the stage had arrived. With a heart too full for utterance, I embraced my grandmother, then turning to my grandfather, I took him by the hand, and with all the composure I could command, tried to thank him for all his kindness to me. 'Don't give yourself any concern about that,' said the venerable patriarch, as he placed his hand on my head, '*but do you mind, and be a good boy, Henry.*'

The stage soon bore me away, and in a few hours I found myself in the great city of Boston, which was to be my future place of residence. I was here introduced to habits and customs altogether different from those to which I had been accustomed. I gradually formed an acquaintance with boys of my age, who introduced me to new pleasures and amusements. But go where I might, or be engaged in whatever I might, the last words of my grandfather, 'Mind and be a good boy, Henry,' continually rung in my ears.

Sometimes I was tempted to be unfaithful in some of my engagements to my master, when the words, 'Mind and be a good boy, Henry,' would recur to me, and I could not do wrong. Sometimes my companions urged me to go to places of vice and sin, but the last words of my grandfather, 'Mind and be a good boy, Henry,' would operate as a salutary check to prevent me from so doing. As often as I could be spared from my business, I visited my grandparents, and it was not till I had reached the age of manhood, that my grandfather ceased to impress on my mind his last injunction, 'Mind and be a good boy, Henry.'

I call the attention of my young readers to these incidents, for the purpose of confessing to them how greatly I have been benefited by an habitual remembrance of these last words of my grandfather. By the grace of God, I attribute whatever character I now possess, and whatever of the comforts of life I enjoy, in a great measure, to a constant remembrance of those seven little words. With such a solemn injunction laid upon me, it seemed to me that I could never do wrong. I have found it to be a safeguard in moments of the strongest temptation.

I doubt not many will read this history, who have kind parents or guardians, who feel deeply solicitous for their welfare; and whose daily prayer is that they may be *good*. How often have they expressed their feelings, and enjoined it upon you *always to do right*. Let me say to such, that your happiness, both for this and another world, very much depends upon the heed you give to their instructions. If there is any being upon whom God looks with delight, it is an obedient dutiful child.

'Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee.'

A few months ago, I received a letter, stating that my grandfather was very sick, and not expected to live. I immediately started off, with the hope of seeing him alive that I might receive his dying benediction. But I was too late. The privilege I so much desired could not be enjoyed. As I gazed upon his venerable form, still in death, a thousand memories rushed to my mind. The happy days of my boyhood spent beneath his roof—the deep solicitude he had ever manifested in my welfare—the vicissitudes of fortune through which I had passed since I had left him, all recurred to me. And how have you requited his love and kindness, was the whisper of the voice within. Though conscious of many imperfections, I felt that I had endeavored in some humble degree, to heed his counsels of wisdom and love. And blessed be God, thought I, that he has lived long enough to receive some evidence, that the love he lavished upon me, has not altogether been bestowed in vain.

My young readers, should you live to the age of manhood, one of the truest sources of enjoyment you can possess will spring from the reflection, that you were dutiful to your parents. And when you gaze upon their lifeless remains, or stand by the side of their graves, the remembrance that you have always done as *they wished you to do*, will be a consolation the world cannot purchase.

NEW BOOKS.—The American Edition of Chillingworth's Works, with Life by Birch—1 vol
Bishop McIlvaine on Oxford Divinity—8vo
Blunt's Sermons—1 vol
For sale by CHARLES C. LITTLE & JAMES BROWN 112 Washington street. d 5

THE FRIEND: a series of Essays to aid in the Formation of Fixed Principles in Politics, Morals and Religion, with Literary Amusements interspersed—by S. T. Coleridge. Third edition: with the Author's last Corrections, Appendix, &c, by H. O. Coleridge, Esq. 3 vols—Pickering.
Fresh supply just received by
C. C. LITTLE & J. BROWN,
d 5 112 Washington street.

HEYNE'S VIRGIL AND HOMER, splendid ed.—Virgilius Maro illustratus a Chr. Gottl. Heyne—editio quarta curavit Ge. Ph. Eberard Wagner—8 vols; with plates.
Homeri Carmina cum brevi annotatione &c curante C. G. Heyne—9 vols
This day received by C. C. LITTLE & J. BROWN, Importers of Foreign Books, 112 Washington st. d5

R. E. DIXON, successor to GEO. H. GAY, Dentist
Removed to No. 9 Winter Street. july 13

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett; is published on the first of every month, in numbers of sixty large octavo pages handsomely printed, at three dollars per annum.
Every number contains numerous Original Articles—a Sermon—Notices of Books and a greater amount of Intelligence relating to the Unitarian denomination, than any other of our Periodicals. The numbers already published have contained articles by the following writers:—Rev H. Ware jr, D. D., Rev Dr Dewey, Rev Dr Parkman, Rev Dr Walker, Rev E. Peabody, Rev C. A. Bartol, Rev C. Stetson, Rev A. P. Peabody, Rev C. Palfrey, Rev E. B. Hall, Rev G. E. Ellis, Rev John Pierpont, Rev W. H. Furness, Miss Lee, author of 'Three Experiments of Living,' Miss Park author of 'Miriam,' Rev R. C. Waterston, Rev T. B. Fox, Rev S. Osgood, Rev C. Robbins, and many others. Every endeavor is made to render the work worthy of patronage.
The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.
Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street.
Wanted—Men to solicit subscribers to the above work. n 28

NEW BOOKS.—Friendship's Offering for 1841—Ackerman's Forget Me Not for 1841—The Literary Amaranth for 1841—The Budget of the Bubble Family, by Lady Bulwer, 2 vols—The Lady's Annual Register and Housewife's Almanac, for 1841—The Well Bred Girl. Just published, for sale by SIMPKINS, 21 Tremont Row. nov 14

NEW BOOKS FOR CHILDREN.—The Youth's Keepsake, for 1841; The Annuallette a Christmas and New Year's Gift; The Well Bred Girl; The Lives of Columbus and Vespucius with engravings; The Lives of Vasco Nunez De Balboa, the discoverer of the Pacific Ocean, Hernando Cortes, the conqueror of Mexico, and Francisco Pizarro the conqueror of Peru.
Just published. For sale by SIMPKINS, 21 Tremont Row. oct 31

ENGLISH BOOKS, by the Caledonia—just received.—Among them are the following.
Bentham's Deontology, edited by John Bowring, 2 vols
McCulloch's Dictionary of Commerce, royal 8vo
Dean Graves Works 4 vols 8vo
Ceremonies and Traditions of the Jews, by Hyam Isaacs, a converted Jew, 8vo
Brougham's Discourse on Paley's Theology, 12mo
Winkle's French Cathedrals, 4to plates
do British do 2 vols 4to, plates
The Georgian Era, 4 vols 8vo
Turner's Lives of Eminent Unitarians, 12mo
Riddle's Christian Antiquities, 8vo
Howitt's Visits to Remarkable Places, 8vo
Ranke's History of the Popes, translated by Sarah Austin, 3 vols
Blair's Inquiry into the state of Slavery among the Romans, 12mo
The Truth of Revelation demonstrated, by J. Murray
Goethe's Correspondence with a Child, 3 vols 12mo
Brougham's Demosthenes upon the Crown, 12mo
Review of do 12mo
Unitarianism Defended, 8vo
McCormack's Philosophy of Human Nature, 8vo
Goethe's Faust, 18mo—The Arabs of Spain, 2 vols
Peter Paul Rubens—his Life and Genius, 12mo
Croly's Life of Burke, 2 vols 8vo
Mrs Jamieson's Social Life in Germany, 2 vols
Newman's Lectures on Justification, 8vo
The Works of Thomas Gray, including his Life, Letters, &c., 4 vols 12mo
Milne's Poems, 2 vols 12mo—Table Talker, 2 vols 12mo
Milne's Poetry for the People, 12mo &c &c
For sale by J. MUNROE & CO. n 28

ALICE BRADFORD, or Experimental Religion—2d edition. Published by SIMPKINS, 21 Tremont Row. d 5

NEW BOOKS.—The Cabinet Minister, by Mrs Gore, 2 vols
Memoirs of Celebrated Women, by James, 2 vols
Life in London, by Grant, 2 vols
Francia's Reign of Terror in Paraguay, 2 vols
Sreeling and Penruddock, 2 vols
The Things of India, 2 vols—The Wife Hunter, 2 vols
Marryatt's Diary in America, 2 vols
The Spirit of the East, 2 vols
Memoirs of Mad. Malibran, 2 vols
Miss Sedgwick's Tales, 1 vol
The Alhambra, by Irving, 2 vols
The Sketch Book do 2 vols
Crayon Miscellany, 1 vol—Lucia the Betrothed, 2 vols
The American in Paris, 2 vols—Bracebridge Hall, 2 vols
The Travelling Bachelor, 2 vols
Irving's Complete works, 12 vols
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AT THE ONE PRICE STORE, No. 28 Washington street, families can supply themselves with Woollen Goods adapted to the season, of good fabric and at fair prices. Also a prime assortment of Sheetings and Shirtings at lower prices than at any other store. Purchasers can be satisfied of this fact by examining for themselves. Persons at a distance can have their orders executed on precisely the same terms as if present.
Within a few days the subscribers have added largely to their stock, among which are prime Whitney Blankets, good size, at $4,50—Flannels of superior quality from 25 to 50 cents per yard.
Also—2 cases more very stout Cassimeres, which they will sell at the same low prices as the other lot, viz: 87 1-2 cents per yard. This article is uncommonly well manufactured, and very wide. We feel confident that there is no article of the kind and quality that can be purchased in any quantity at so low a rate.
Constantly on hand, Oil Cloths of every width.
Just received, one case very stout German Oiled Floor Cloth, for Entry Carpets.
d 5 KIMBALL & PHELPS.

SPLENDID LOT OF ENGLISH BOOKS—many of them in rich and elegant bindings—received this day, and for sale at TICKNOR'S, corner of Washington and School streets:
The Equestrian's Hand Book; Flowers and their associations; The Field Garden &c; Voyages and Travels; Looking Glass for the Mind; Pledge of Affection; The Book of Sports; Juvenile Forget Me Not, 1841; Anecdotes for the Family Circle; Percy Tales; Young Lady's Library; Mrs Barbauld's Keepsake; Parent's Present; Cruickshank's Works, 4 vols; Adcock's Engineer's Pocket Book, 1841; Wordsworth's Greece; Royal Book of Gems; Royal Cabinet of Arts; McCulloch's Dictionary of Commerce; Lavater's Physiognomy; Retzch's Illustrations, complete; Heads of the People; Knight's Causes Cepes and Paston's Le Hers; Christian Souvenir, 1841; The Vicar's Fire ide; The Old Oak Chest; Sowers and Reapers, by Mary Howitt; Tom Moore's Works, new edition, vol 1; Games at Chess; Carey's Dante; Spenser, Aldine edition; Sidney Smith's works; Milman's History of Christianity; N. P. Willis' Letters and Poems, complete, new English ed; Gift for all seasons; Book of Recreations; Fenelon's Lives of Philosophers; Poetry of the Passions; Napoleon Anecdotes; Barber of Paris, by Paul De Koch; Clarendon's Rebellion, 2 vols; Evenings at Home; The Queen of Flowers; Britons and Saxons; Burton's Anatomy of Melancholy; Hogarth's works; Smith's Wealth of Nations, &c &c n 30

THE BOSTON BOOK FOR 1841—being Specimens of Metropolitan Literature, edited by G. S. Hillard, Esq.—Just published: for sale at TICKNOR'S. d5

SUNDAY SCHOOL LIBRARIES.—Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.
—Just published—
Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
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ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.
We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.
John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong, George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.
The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.
The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.
Boston, Feb. 22, 1840. 1y

GREENWOOD'S HYMNS.
JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.
Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.
The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.
The first three Vacations are one week each; the fourth, five weeks.
Board &c. for a year, $150 } Always
" one quarter, } Winter or Spring, 50 } in
} Summer or Fall, 45 } advance.
Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.
Music, with use of Piano, $20 a quarter.
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Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAETIER, for $8 00.
Expense of Fuel arranged amongst the pupils.
The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.
A new house has just been completed, made expressly for the accommodation of about 20 pupils.
A few vacancies will be made in the family at the end of the present year.
A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.
D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

REMOVAL.
FRANCIS COGGSWELL, A. M., M. D., (*Homœopathic Physician and Practical Surgeon*) having practised his profession eight years, has removed from Taunton to Boston, and taken House No. 39 Front, near Eliot street.
REFERENCES.—His Excellency Gov. Morton, Hon. Daniel Webster, Bradford Sumner Esq., Hon. Rufus Choate, George Bancroft, Esq., Rev. Silas Aiken, Rev. O. A. Skinner, Frederick Smith, Esq.
Several letters, for general perusal, are left at Mr J. B. Dow's Bookstore, 362 Washington street. s26

FASHIONABLE SHAWLS, RICH SILKS, &c. AT RETAIL.
E. F. NEWHALL, 141 Washington Street, has just returned from New York, with an elegant assortment of SPRING GOODS, consisting of French Cassimeres, Edinboro', Silk Plush, Fringed Damask and Velvet SHAWLS.
Rich Figured, Corded Reps, Double Chain and Heavy PLAIN SILKS, of the best styles, changeable and single, colors, blue blacks, and beautiful light shades.
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☞ The attention of purchasers is invited to this extensive Stock of desirable New Goods. march 28

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

RANKES' HISTORY OF THE POPES.—The Ecclesiastical and Political History of the Popes of Rome, during the 16th and 17th Centuries, by Leopold Rankes, Professor in the University of Berlin, translated from the German by Sarah Austin, 3 vols 8vo.
For sale by J. MUNROE & CO., 134 Washington street. d 5

WALKER ON FEMALE BEAUTY.—This day published and for sale at TICKNOR'S, Beauty, illustrated chiefly by an analysis and classification of Beauty in Woman, by A. Walker, author of 'Intermarriage,' 'Woman,' &c. Edited by an American Physician. d 5

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jan 11 CLAPP & PERKINS.

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